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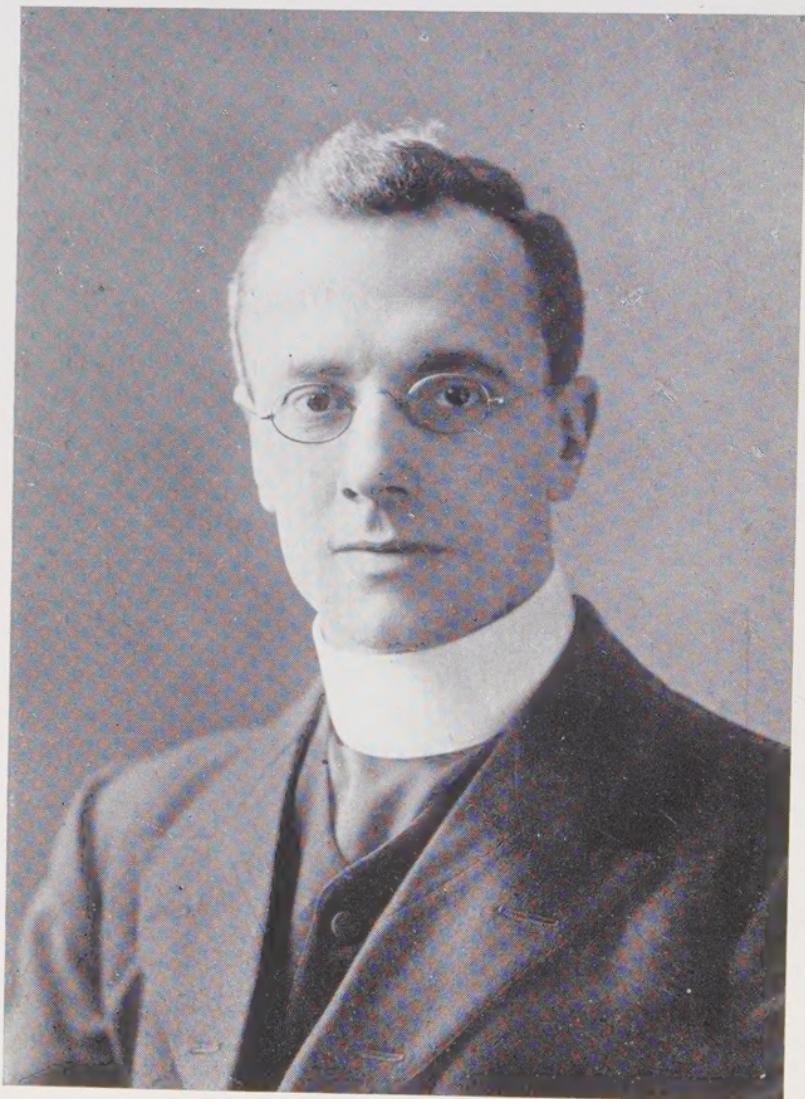
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HEALING AND SAVING



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PHILIP REES.

Healing and Saving

THE LIFE-STORY OF PHILIP REES

Medical Missionary in China

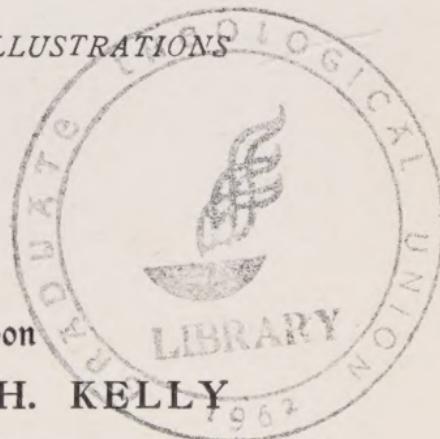
By

W. ARTHUR TATCHELL

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Author of 'Medical Missions in China.'

WITH SEVEN ILLUSTRATIONS



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TO

THE MOTHER OF PHILIP REES

WHO CONSIDERED HER TO BE

‘THE SWEETEST LADY HE HAD EVER MET, THE

VERY TYPE OF WHAT A CHRISTIAN

MOTHER SHOULD BE,’

THIS BOOK IS AFFECTIONATELY

DEDICATED

PREFACE

My labour of love is finished, and I lay down my pen with a keen sense of failure. One might as well attempt to analyse and then describe the perfume of a rare flower as seek to portray such a character as that of Philip Rees! Only a faint perfume as of the faded flower will be detected in this brief and imperfect biography. Rees was a saint of the New Testament conception, a man of God, with a sweetness of character, tolerance of others who differed from him, and withal, a gigantic hope of the ultimate salvation of mankind. He always cultivated his inner life with great care, 'fearing lest his censer should hold ashes instead of fresh incense.'

After all that has been written and spoken about him, of his strong, noble character, his pure and tender heart, of the consecration of all his brilliant gifts to God and to the service of man—and there has not been one word too many—we must very reverently lay them all on one side

if we would attempt to learn wherein lay the secret of his noble life. That was to be found in his goodness, which was the expression of a life rooted and grounded in Christ Jesus.

It may be suggested that I have written too favourable an estimate of his character, or that our intimate friendship has biassed my judgement—for Philip Rees was ever my hero—but no friendship can reach so nearly to the heart of the deep and real things in another man's life as that which is founded on reverent affection and sympathy.

So, if the perusal of this biography by the educated youths of the churches should result in some of them experiencing a vision such as Rees had, or responding to the call of God to 'go,' 'heal the sick,' 'and say unto them, the kingdom of God is come nigh unto you,' then indeed will Philip Rees not have lived or died for nought, or this memoir been sent forth in vain.

W. A. T.

HANKOW, 1914.

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FOR doubt not but that in the worlds above
There must be other offices of love,
That other tasks and ministries there are,
Since it is promised that His servants there
Shall serve Him still. Therefore be strong, be strong,
Ye that remain, nor fruitlessly revolve,
Darkling, the riddles which ye cannot solve,
But do the works that unto you belong;
Believing that for every mystery,
For all the death, the darkness, and the curse
Of this dim universe,
Needs a solution full of love must be;
And that the way whereby ye may attain
Nearest to this, is not through broodings vain
And half-rebellious questionings of God,
But by a patient seeking to fulfil
The purpose of His everlasting will,
Treading the path which lowly men have trod.

RICHARD CHENEVIX TRENCH.

HEALING AND SAVING

CHAPTER I

ANCESTRY, PARENTAGE, AND EDUCATION

‘Great offices will have great talents, and God gives every man the virtues, temper, understanding and taste that lifts him into life, and lets him fall just in the niche he was designed to fill.’—COWPER.

PHILIP REES would have been the very first to attribute whatever there was worthy in his life to the gracious influences of a godly parentage and Christian home. Like most great and good men, he was mother-made. His gentleness and winsomeness of manner were undoubtedly inherited from his mother, who was the idol of his youth. When leaving the shores of England on his maiden voyage to China, he says, ‘I have just written to mother. The pilot is leaving the boat at Plymouth, and he will take the letters. The dear little lady said “good bye” to me at home (Richmond),

and I am glad she did not come to Tilbury to see the boat sail, as she would probably have felt the whole journey very keenly. She is the sweetest lady by far I have ever met; the very type of what a Christian mother should be.'

From his paternal side he inherited great intellectual gifts, administrative capacity, and preaching power. Allen Rees is one of the most widely known and respected ministers in the Wesleyan Church.

Philip Rees was born at Northampton on January 8, 1877, his father being then stationed there. He was the third member of a large family, there being two brothers and five sisters. As a baby he was robust, and, as he grew up, developed winsome ways and mischievous habits. Not only was he affectionate, but very demonstrative, especially towards his mother, 'whose side he never cared to leave.' In front of me there lies a slip of paper upon which, when about fourteen, he wrote a declaration of his love for his mother with his own

blood. It reads as follows: 'Be it known that I love my mother, and I have signed it with my own blood.—Phil.' In his juvenile transactions he invariably got the best of a bargain, and was known to even sell his toys to his brothers and sisters. But, very fortunately, he had judicious parents, who checked this spirit by putting all his small savings into the bank. This action on the part of his parents certainly had the desired effect, for he developed into the most generous of men. Even up to his last furlough it was his delight to remind his mother that she had crushed all his thrifty propensities when young, so that he had never since had the least inclination to be provident.

His quickness at learning, as also his prodigious memory, were apparent even before he was able to speak plainly. At a Band of Hope meeting in Battersea he made his first appearance in public. A table served as his platform, and simple poems as his oration.

When only a boy he was very conscientious, and so afraid was he of telling a lie that he invariably prefaced any remark by saying, 'I believe.' But at the same time he was a typical boy in all his pranks, for he was often chased by farmers whilst pursuing his favourite pastime of birdnesting. Writing from school at Bowdon, he says, 'I am very sorry I have not written to you before, but I have been so merry getting eggs and playing cricket, that I quite forgot about writing. I will tell you a bit about eggs. On Thursday I went out getting them, and came home at half-past five, and found three thrushes' and four hedge-sparrows'. Yesterday when I came out of school I went to Booth Bank, and got twenty eggs. I will name them; they were three goldfinches', two smashed; then we found four blackbirds', two smashed; and three thrushes', all smashed; then five green linnets', one smashed; of course they did not smash getting them out of the nests, but when I was coming home,

and when I was blowing them.' He does not appear to have had a very successful afternoon at poaching! His absent-mindedness was a source of anxiety to his mother and sisters, if not to himself. How like a boy to hunt everywhere for his cap, only to find it on his head!

In due time he entered Woodhouse Grove School, at Apperley Bridge, in Yorkshire. He is remembered by one of his contemporaries as 'a bright, bouncing schoolboy, most brilliant of a brilliant fifth, who seemed to be able to do what many of his contemporaries failed to do, i.e., have his fill of all the healthy pleasures of a public school, and head his form and most of the examination lists.' Some of the lads who were at The Grove with him 'have become distinguished students, lawyers, civil servants, ministers of the gospel; but among them all, Rees shines out now as he shone out then, for the winsomeness and genuineness of his character.' The sobriquet with which his schoolfellows

honoured him was 'Piggy' Rees. But it was only the elect at The Grove who received such a mark of high distinction. An old chum writes, 'He was one of my favourites at The Grove. What always struck me was his sensitiveness. Ordinary punishments were not necessary for him. A quiet word would punish him when such was needed—but it was not often.'

Schoolboys as a rule are keen discerners of character, and are none too generous of others' faults and failings. The one thing which placed Rees pre-eminently above others at school, and elsewhere, was the fact that he was never known to say an unkind word about any one whom he had met. If there was nothing good to be said in favour of the person who was being discussed, he would retire, and leave any slander to those who delighted in such a practice. This characteristic remained with him to the end. We question very much whether any of his friends or acquaintances can recall a single instance when in

this respect he failed. Most modest at all times, unable to bear any praise, his success at school and the honours conferred upon him were all accepted in the spirit of humility. In fact, when he went forward, amid the cheers of the other lads, to receive the prizes he had gained, he looked 'more like a culprit than a successful student.' All through his life there was an absence of that self-advertisement which too often characterizes men of less brilliant achievements. Yet all alike knew him as a star before whom the sun, moon, and other satellites made obeisance, free from the very suspicion of envy. 'I have known him from a boy,' writes an old schoolmaster, 'for I taught him for years at Woodhouse Grove, and remember him as the cleverest boy I ever had to teach.'

He was always fond of sport, and excelled at cricket and lawn-tennis. Only a few weeks before his death in China, he made sixty-three runs against a gunboat eleven. 'On the football field he played

half-back, and was plucky to the point of dare-devilry.' At that time he was not very robust, and was small for his age, but the way he tackled the biggest fellow and could fight a losing game was prophetic of the brave though losing warfare he fought almost daily against great physical odds, at home, and especially on the China mission-field.

When he was at The Grove there was a distinct religious movement. It was a leaven always working. Although the staff was actively sympathetic, yet they wisely allowed the lads to carry on the Christian work in their own way. Sometimes the lamps burned dim, whilst at other seasons 'the very forces of heaven blazed through the place, convicting of sin, of righteousness, and of judgement to come.' Rees always took his share in the work, conducting prayer-meetings, and tackling fellows who were going astray, in his own persuasive manner. His whole life and influence made for purity of thought and action.

The day after he was sixteen he passed in the first division of the London matriculation—a happy achievement, as sixteen is the earliest possible age at which a student is permitted to sit for the examination.

He was always solicitous about the spiritual welfare of the other scholars. 'I shall never forget how Rees asked me one day,' said the Rev. J. E. Rattenbury, in Conference, 'how to get converted.' But it never entered into the imagination of others to ask Rees whether he *was* converted, for, as Mr. Rattenbury continued, 'if any man or boy did not need to be converted it was surely Philip Rees.' He was a young immortal who needed only to be educated for eternity. That his soul at some time had been liberated from the bondage of sin, he never had the slightest doubt, although he never knew the time or place. There was never any need for an intellectual conversion, although we shall find that he thought upon things divine, whilst the study of theology was a constant

delight. He never had to struggle through doubts and questionings, through readings in philosophy and the study of man, until at last he exclaimed, as did Tolstoy, 'God exists!' But he was always conscious that a great change had taken place in his life. So far as he was aware, it had not been of a sudden character. The truth had not to be presented to him in some vivid manner, so that his soul responded with joy—'a sudden flash, and the work was over.' All through his life he had been saturated with Christian teaching, both at home and at school. The principles and sentiments of Jesus Christ had touched his life at every point. So when the dawn of a new world silently appeared, his expanding and yearning soul just rose up to greet it, and exclaim, 'My Lord and my God!' With that exultant experience, he entered into a 'life more abundant.'

After leaving The Grove, he joined the London University correspondence classes, and took his B.A. degree in November,

1895. Two years later he secured his B.Sc. degree. Eventually he entered Didsbury College, thus fulfilling the 'call to preach' which he had received whilst a boy. He went to Didsbury with a good equipment of school knowledge, and a habit of conscientious work, and he more than ever maintained his reputation. Professor W. F. Slater, in a letter of sympathy, writes, 'I have a pleasant memory of your son's residence at Didsbury. He was so intelligent, so ready to learn, so gracious in all his bearing, as to gain the respect and love of both teachers and fellow students. We were not surprised by his professional successes, which his early diligence and devotion had presaged, and were hoping that he would long be spared to minister to the physical and spiritual need of the great nation to which he had surrendered his whole life.' 'We were at Didsbury together for two years.' writes an old college friend, 'and there began a friendship which, though not very articulate, was

none the less real and enduring. We all at college admired him for his great powers, but still more did we love him for his fine spirit, and we prophesied great things for him.'

His 'offer' and designation was for home work, but how often is the whole current of a man's life suddenly diverted by an unexpected or silent power! Such was the case with Rees. A returned medical missionary from China was invited by the students to address their fortnightly missionary meeting. Many missionaries had spoken at the previous meetings, and as far as was anticipated, this particular evening would not be marked by any exceptional results. How little did the students realize, as Dr. Charles Wenyon, in his own graphic and inimitable manner, was presenting the claims of the suffering Chinese, showing the glorious possibilities of medical missionary work to which one's gifts could be consecrated with the utmost advantage, that to one in their midst all other voices

were hushed, and only that irresistible 'call of God,' which was heard saying, 'Heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you'! That 'call' he never doubted to the end of his life. If he responded it would mean the frustration of many ambitions, not only his own, but those of others concerning his future. God is never in a hurry for the fulfilling of His purposes, and Rees acted wisely in deliberating over this new impulse which had come into his life.

He wrote to his parents and told them about it. Naturally, at first they did not look favourably upon the matter. 'It was very good of you to send that extra letter which arrived on Saturday,' he wrote to his mother. 'I was feeling down in the dumps, and it helped to cheer me up. The proposal which I wrote to you about is one which requires great consideration, since it means the upsetting of nearly all present plans. I am still, however, firmly convinced that it is the right course to pursue, if

arrangements can be satisfactorily made. The more I think about it, the more it seems to be the best and noblest work of all, besides being the work for which I believe myself to be best adapted. I hope father will see it in the same light.'

Correspondence between Didsbury College and home continued upon the same subject. A week later he again writes to his mother, 'I am sorry that you do not see the way clear for me to do what I propose. At the same time, I see the great force that there is in your arguments, especially when you point out the danger of mistaking personal preferences for the divine call. It is a most important matter, and one which requires the most careful consideration, and I would not move a step in the matter until I have unmistakable evidence as to what work God has appointed me to do. I will therefore postpone any further mention of it for three weeks, and try to obtain divine guidance, and will then write to you again.'

Besides many other difficulties of which both he and his parents were cognizant, there was the question of finance. A course of study in medicine is one of the most expensive that can be undertaken, and cannot be entered upon without serious consideration. The modest stipends available in the Wesleyan Methodist ministry are inadequate to meet such an outlay. Besides, Phil was but one member of a large family. These were apparently some of the 'arrangements' about which he was anxious. At the same time, he believed that God had called him. Well do I remember the day when he told me of his decision to become a medical missionary in China. Difficulties were looming thickly all around, but I can even now catch the passion of his prayer, with that trembling emotion of his voice, as we knelt together in a college den. After all, what were obstacles like finance to a man with such abounding faith as Rees possessed! He had learned it was only 'him that overcometh' that should par-

take of the hidden manna. The fight was to be followed by a feast! He knew that the engagement he was about to enter upon would be followed by some further discovery of God's unlimited resources. Up to this point, in the pathway of obedience and righteousness along which he had travelled, God had granted him gracious surprises, and he was confident that He would not fail him in this emergency. That faith was fully justified.

Rees sat for the 'entrance,' or, as it is named, the 'Llewellyn' scholarship at the Charing Cross Hospital, and won it. That secured for him sufficient money to cover all his fees for five years. As he progressed in his studies stage by stage, so did the successive obstacles fall down before him, and make obeisance to his skill and ability. During his course he won the 'Livingstone' scholarship, gained the first prizes for Medicine (Senior), Surgery (Senior), Psychological Medicine, Ophthalmology, Practical Midwifery, Midwifery,

Pathology, Therapeutics, Forensic Medicine and Toxicology. On one occasion, when the prizes were distributed by Sir Charles Wyndham, Rees had no fewer than ten presented to him! I doubt very much whether any hospital has a finer record for a single student! Most, if not all, of these prizes included money, so that with the aid of fees which he received for conducting services in and around London on Sundays, he managed to survive. By the time that his five years' training were completed, he had taken the London M.B. degree, and we shall find that on his last furlough he gained the M.D. Thus was he in the enviable position of being a graduate in three faculties of the London University—Arts, Science, and Medicine.

Men of such brilliancy and with such a halo over them are not always very popular amongst their fellow students, especially if they be professing Christians. But this was not the case with Rees. He was popular, and was greatly respected by

both students and teachers. The practical nature of his religion, and the effect which the purity of his character had upon his fellow students, may be estimated from the title of the obituary notice which appeared in the Charing Cross Hospital Students' *Gazette*. It was headed, 'The White Man.'

The senior surgeon to the hospital, Dr. Stanley Boyd, in writing an appreciation of Rees, says, 'Rees was my House Surgeon from July to September, 1904. His steady and good abilities had given him, even at that date, a very favourable grasp of medicine, and I very soon learned that my patients would be looked after by him with every care, kindness, and judgement. But Rees was far more than one of the Residents; he was a man of exceptional influence in the School. Excellent worker as he was, he took his part in the social and athletic life of the School, and played it well. For a long time he was secretary of the Prayer Union, and I do not think

that the attendance was ever better than under his broad-minded management. Every one recognized Rees' goodness.'

After completing his appointments at hospital, he undertook a course of study at the School of Tropical Medicine, so that he might be still better equipped for his great work in China. Then began the preparations for his leaving England, which is invariably an event of distress and perplexity to one's relatives and friends.

On Tuesday evening, December 20, 1904, he was ordained at the historic Wesley's Chapel, London, where his father had once been resident minister, and where he had spent part of his boyhood. The solemn service was conducted by the ex-President of the Conference, the Rev. Marshall Hartley, the ordination prayer being offered by that veteran missionary to the Chinese, the Rev. George Piercy. In the 'laying on of hands,' the China field was well represented in the persons of the Revs. T. E. North, B.A., Dr. Charles Wenyon,

Dr. S. R. Hodge, George Piercy, with, also, the Revs. Marshall Hartley, William Perkins, and Allen Rees, his own father. Dr. Philip Rees, in his ordination address, says, 'I feel this service to be a very solemn one, but in spite of the solemn responsibility which I am about to undertake, and in spite of the parting from friends which service in China means, I am thankful to God that I can say from my heart that it is one of the happiest evenings of my life. My ordination means the fulfilment of the best wishes I ever had. It was while I was but a boy God gave me the call to the ministry; and it was while I was at Didsbury, where I was designated for home work, that, as a result of an address given by Dr. Wenyon, my thoughts were led in the direction of becoming a missionary. It is an additional pleasure to me that Dr. Wenyon is to deliver the 'Charge,' and that I should be chosen by the Missionary Committee to carry on the work begun by Dr. Wenyon at Fatshan. In regard to my

conversion I owe a great deal to a godly ancestry. On my mother's side I am a Methodist of the fifth generation. My great-great-grandfather entertained John Wesley. On my father's side my grandfather was one of the founders of the Breakfast Meeting. My parents, too, have set me a splendid example. I pray that God will be with me and help me in my preaching and as I try to alleviate suffering.'

An unfortunate attack of scarlet-fever delayed him in England, so that he did not sail until March 31, 1905.

CHAPTER II

VOYAGE TO CHINA

‘Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it.’—CARLYLE.

WHETHER a man has an affinity for China because his grandfather laboured there, and his father happened to be born there, has yet to be proven. Anyhow, the fact remains that Rowland Rees went to Hong Kong during 1843 in the Royal Engineers Department. This was shortly after the first Chinese war, when the Island of Hong Kong was ceded to England, and five treaty ports opened for foreign trade.

Before sailing from Portsmouth the Rev. James Loutit placed in the hands of Rowland Rees a Methodist class-book, requesting him to commence a class-meeting

when he arrived in China; and the Rev. Dr. Beecham, anticipating that there might be an opportunity for Christian work in Hong Kong, sent Mr. Rees another class-book. So he was fully authorized to found at once a Wesleyan Methodist Church, and this he did soon after landing. It was certainly a 'mixed' class, consisting of soldiers, 'pidgin'-speaking Chinese, with a few civilians. One of the Chinese members was Dr. Morrison's first convert. Their contributions of cash and cents were regularly received each week, and remitted in due course to the Mission House, which was then situated in Hatton Garden. In 1844 Mr. Rees wrote to the Missionary Committee, urging that at least four missionaries should be sent at once to China. Further, he inaugurated a special China Fund, himself contributing ten pounds as the first donation. The whole of his spare time he devoted to work amongst the natives, and, in conjunction with Dr. Legge and others, did much for the observance of

the Sabbath, which up to that time was not respected in Hong Kong.

Philip Rees' father was born in Hong Kong in 1844, and on the first Sunday in 1845 was baptized by Dr. Legge. At the same service two other children were baptized, one the son of Dr. Milne, a London Missionary Society missionary, and the other the son of a Chinese Christian. This Chinese baby was the very first child born of Christian parents in China to be dedicated in the rite of baptism. Dr. Morrison, the pioneer Protestant missionary to China, was present at the service.

When Philip Rees left England for China he was thus linking up a memorable past after an interval of sixty years. Surely he had been baptized for the dead! Just as his grandfather had gone forth as a Christian gentleman and a loyal Methodist, so was Philip Rees going forth to the same country, equipped with all the graces of his ancestor, with a burning passion for the salvation of the Chinese, and, in addition,

with the qualifications and distinctions of a brilliant graduate of the University of London. And all these gifts he had unreservedly consecrated to God and to the suffering Chinese, for he fully realized that it was

To Thee, Thou dying Lamb,
I all things owe ;
All that I have and am,
And all I know ;
All that I have is now no longer mine,
And I am not my own—Lord, I am Thine.

In the spirit of those lines he faced the Far East, with all that living there might involve.

It was not until he was on the voyage that he commenced to keep a diary. He says, 'I am not self-confident enough to suppose that every day will find something additional written, but I hope from time to time to make some record of what is happening to and around me which may be interesting in later life.' This laudable desire he certainly accomplished. To those

who have been privileged to read his notes, the hitherto closed doors to his inner life have been partially opened, and his deepest and most sacred thoughts revealed. Nobody had seen it, or even knew of its existence, until after his death.

During the evening of the first day abroad, while the vessel was forging her way through the English Channel, the commotion and excitement of embarking over, Rees sat alone in the quiet of his cabin, feeling the pain of separation from loved ones and all his past life. But through the loneliness of his present surroundings he saw glorious vistas of the future, and, drawing a new note-book from his bag, he wrote upon the first page, 'After a long period of preparation, I am thankful to find myself at last on the way to Fatshan Hospital in China as a medical missionary. Six years ago last September I was accepted for the Wesleyan ministry, and entered Didsbury as a student for the work in England. Only one year was spent

there, as I received what I still firmly believe was a further call from God to medical missionary work. For five years I studied medicine at Charing Cross Hospital. Being without any private means, it seemed at the time to many people almost foolhardy for me to attempt to go through such a course; but the way opened up in a marvellous manner, so that by means of scholarships. . . . I was able to spend the necessary time as a student without in any way having to stint myself.'

The voyage, which lasted for a month, was on the whole a pleasant one, the company congenial, and the weather considerate, whilst the visits to the various ports of call were greatly enjoyed. As is usual on those large ocean liners, the company was of a cosmopolitan character. Neither his temperament nor religion was of an aggressive type, yet he possessed a real power to influence those with whom he came in contact. He could woo and win the confidence and respect of most. This

is a gift to be coveted, especially on board ship. A chat with individual passengers was a pleasure to him and to them. For instance, there was a captain on board belonging to the Indian Medical Service, with whom he had 'frequent conversations about our work.' His cabin companion was very reticent, difficult to approach, and easily misunderstood by those who spoke on spiritual matters without due restraint. But Rees, by his tact and winsomeness, overcame the man's diffidence, and was soon discussing with him the subjects nearest to his heart. 'This afternoon,' he writes, 'Mr. S—— began a conversation on Scripture. He is an exclusive Plymouth Brother, but much better than his narrow creed. He believes that the world is getting worse, and will end in moral catastrophe. That I cannot accept. I believe there is far more charity and true religion than ever before, and that the love of Christ is more recognized and sought than at any previous time. To believe otherwise would be most de-

pressing, having in view the work to which I am looking forward. What attracts me is love. To proclaim the compassionate love of the Father is my solemn and glorious duty.' How comforting it must be to possess such a charitable mind about people as did Rees! for, in a very few days after this first conversation, he says, 'Mr. S— is a very good man. We were watching a very magnificent sunset yesterday, and he related how that an old friend of his, going to New Zealand in company with an operatic party, was watching a similar sunset. They were all full of loud admiration, when he remarked that he could tell them of something more wonderful. On being pressed for what he meant, he declared that it was more marvellous still that the One who made such a sun should die on Calvary—with striking effect!'

As he had at hospital entered into all the athletic contests, so on board ship he took part in most of the games and sports, for

‘quoits and other games help to pass away the time.’ When they reached warmer climes, he continued his ‘cricket and athletic sports on board, which made me wet through with perspiration.’ But physical exercises were only recreations. The habit which he had cultivated for serious study did not desert him in such an environment as is found on board a large ship. ‘As preparation for the work to which I am looking forward, I have read a little ophthalmology and theology. The more I hear of the condition of the people where I hope to go, the greater need there appears for me to equip myself as well as possible. When I think of the small practical experience which I have had—because, after all, a London House Surgeon gets little opportunity for doing more than very minor operations—I feel afraid about what I shall have to attempt in the way of surgery. At present, I am full merely of theory. But, after all, it is God’s work, and I am confident that He will guide me in

every difficult diagnosis, and in every attempt to relieve suffering. I should like to practise more and more, like Brother Lawrence, the presence of God. I pray that He will give me confidence and a great enthusiasm, and that He will guide my hand in everything undertaken for Him.'

On April 6 he reached Hong Kong, after a rough and uncomfortable voyage from Colombo. Two cases of smallpox had broken out on board, so there was difficulty with the Port Officer of Health, who refused to allow the passengers to land until the following day. 'This morning,' he writes, 'I first set my foot on Chinese soil. We have not been allowed to anchor by the quay. This upset all arrangements. With some difficulty I made my way to Mr. Bone's house with a coolie. We spent the afternoon hunting for the luggage, which was at last found at Kowloon in a lighter. Caught the night boat to Canton at ten o'clock.' Thus

had he put the mighty ocean between himself and all earthly ties, and with a buoyant hope, and simple trust in God, set his face towards the future and all that it had in store for him.

CHAPTER III

AT FATSHAN

‘I am a missionary, heart and soul. God had only one Son, and He was a missionary and a physician. In this service I hope to live, and in it hope to die.’—LIVINGSTONE.

FATSHAN, or Buddha’s Hill, is situated on the banks of the West River. It is approached by a narrow creek which branches off from the Pearl River at Canton, twelve miles away. In early days it necessitated a long and tedious journey in a ‘slipper boat.’ But the railway has brought the two towns into closer contact. It is composed of a mass of houses, with long, narrow streets, on very low-lying land. ‘It is possible to travel in a sedan chair,’ Rees once told me, ‘at a rate of five miles an hour, for an hour and a quarter, in a straight line from the old hospital, without coming to any break in the houses.’ The

town is densely populated, and, like most Chinese districts, the larger population is to be found outside the town and in the innumerable villages scattered around.

Fatshan was the centre of a very fierce engagement between English and Chinese troops during the opium war. The town is wealthy, and has many industries. Its ironware, furniture, and idols are distributed to every part of the Empire. It has not been inaptly called the 'Birmingham' of China. The present hospital is situated in the centre of a circle, with a six-mile radius, wherein probably three millions live. Here is a magnificent sphere for medical missionary enterprise. What unique opportunities Rees found for influencing such a mass of suffering humanity! One can imagine something of the thoughts which were passing through his mind, for he was quite familiar with the romantic story of the early struggles of the pioneers into whose labours he was now entering. Already the confidence of the

people had to some degree been gained. Now he was about to try not only to sustain, but also to increase, that trust.

'Everything is very strange,' he writes, 'and I have crowds of new experiences. From what I hear, the work in Fatshan is heavy.' This he found to be the case. Dr. W. J. Webb Anderson had broken down in health, and been obliged to return home at the beginning of 1905, just before Rees' arrival. Dr. Dansy Smith had been only twelve months in China, and was bearing alone the heavy burden and great responsibility. Patients were coming to the hospital in ever-increasing numbers. So Rees was obliged immediately to begin work. This is both an advantage and, at the same time, a very serious disadvantage. Very limited, if any, knowledge of the language is needed to examine a case or perform an operation, whereas a man must be familiar with the vernacular before he is able to deliver an address. 'I have been gradually getting used to new surroundings,

and have been busy getting things unpacked, seeing out-patients with Smith, visiting others in chairs and by river, varnishing my books. . . . I have started the language, and find it difficult. The hospital arrangements are very different from those at Charing Cross, but results are good. Two or three operations I have already done are turning out well.' That was a creditable programme of work for his first fortnight in China!

One day he visited a patient, travelling in an uncomfortable 'slipper boat' for seven hours. These visits meant work additional to his numerous hospital labours. It is not surprising to read in his diary for that day, 'Am feeling rather tired and overworked this evening, but am determined to take things calmly so far as possible, trusting for results to God.' He was a wise man to insert that reservation, 'as far as possible,' for he had to learn to his cost that there is no limitation to a doctor's work, even if there be to his powers of

endurance. Whatever may be the desire of others, who serenely determine, and can fortunately arrange, 'to take things calmly,' it is impossible for a doctor to do so in a mission hospital.

The high pressure at which he had to be working, and the excitement caused by strange surroundings, which most new arrivals in China experience, resulted in an attack of depression. A sense of loneliness came upon him, and the solitary life, so far as Europeans are concerned, greatly affected him. The climate, too, he found to be very trying, so that it was with a sense of relief and pleasure that he visited Canton for a week-end, to enjoy the hospitality of Mr. and Mrs. Tope. But even there he was not idle, as the few days included 'a birthday party, several sets of tennis, and preaching at the English service.' On the Monday he is busy shopping with Mr. Tope, and 'bought a bed, to replace the rather infected one in which I had slept till now.'

For some time his health had been very indifferent, and he evidently had *not* been 'taking things calmly.' How could he be expected to do so, when 'the hospital work has varied considerably. Sometimes it has been very hard. The other week I was called out of bed four times. As I do not seem yet able to make up for want of a night's sleep here, I became a little knocked up.'

His keen sense of God's presence, of His guiding hand and sustaining power, was a constant help to him. 'I am sure that in the work such as ours we have divine assistance. There is a lot of talk about faith-healing among some missionaries in the neighbourhood. In so far as they mean that, if we only believe, God will guide the operation and bless the means used, they are absolutely correct, for this is Christ's teaching. If I did not believe it, I would never stay here. I am trying, and I hope I shall always try, to believe this more and more.'

As his first summer approached, with

the great heat and insufferable humidity, he realized that it was going to be a very hard and anxious experience. He learned that the physically robust were frequently seriously affected, and even at times prostrated by the heat, so he determined to fortify himself against such an impending harm. But it was not very long before he confessed that 'the life here in the summer is a hard one. The climate is hot, extremely so. It was 90° at midnight yesterday, and 95° this afternoon. This makes one feel terribly slack, and I find that there is a strong tendency to allow this physical slackness to extend to the religious life. There are so few Christians, especially European Christians, that one seems to be always paying out and never getting in. I can already quite realize what a great temptation there is because of this to lose one's early devotion and enthusiasm. Solitude, even comparative solitude, such as ours, may develop many aspects of the spiritual life, making it dependent less on

externals, and more on Jesus Christ, who loved us and gave Himself for us, for its vitality; but it has also its special dangers.'

How delightfully characteristic is it of his noble spirit and intense devotion to the work to learn that at times, when his solitude caused him to think of

Home now dearer
Than it ever seemed before,

he always mentions his few comforts as far outweighing any discomforts! Like most missionaries, he soon discovered that those trials, deprivations, and difficulties which we had heard of whilst at home would have to be encountered or endured when on the mission field, are generally of little consequence when there; but that other hardships, which at home appeared trivial, and trials of which we did not know, or even imagine, until actually living in a Chinese town, exert a far greater influence over life and happiness. He says, 'I live better here than at home; and though the salary is small,



ON BOARD BEFORE LEAVING FOR CHINA: PHILIP REES,
REV. ALLEN REES (HIS FATHER), MRS. ABBOTT
(HIS GRANDMOTHER).



ARRIVAL OF A LEPER AT THE HOSPITAL IN PHILIP REES'S
OWN CHAIR.

it is more than sufficient for every reasonable want. What one misses is the lack of variety and the lack of social life. There are few of those little social excitements which are so pleasant. I would give a lot for a game of cricket. But, after all, the comforts far outweigh the discomforts, and, indeed, the fewness of the latter make one rather ashamed of the term 'missionary.' Though our rooms are shut in, and the air is sometimes not very fresh, owing to the fact that one hundred people sleep on the compound, the rooms are large enough for our purpose.'

He had now been in China for five months, and was gradually becoming accustomed to his new conditions. But many further surprises await him. The first two years of a missionary's life in China are considered by veterans to be the most trying. They seem to consist of a succession of interrogations, and the chief use of one's vocabulary is to inquire of a native the name of this place or that object. This

is the stage at which the young missionary records his 'curious experiences' in diaries. Years after, if he happens to read his early impressions and experiences, he smiles, and is surprised that those things which are now to him quite ordinary should ever have been otherwise. But it is well that these 'curious experiences' do occur, as they largely tend to counteract the feeling of homesickness and other minor ailments to which men are subject in their early days on the mission field.

Rees had a very severe attack of introspection whilst alone during his first August. 'I have been troubled lately by the temptation that perhaps, after all, work at home would have produced better results. This has only been when feeling slightly run down, and I am determined not to allow such unworthy thoughts to come. "No man having put his hand to the plough and looking back," said Christ, "is fit for the kingdom of God." It is no business of mine what might have happened. I be-

lieve that God in His great mercy has called me to this pioneer work, as truly as Christ called to higher work the prophets and apostles. I want to learn to dwell on the honour of it, rather than the slight sacrifices which it entails. No doubt it must mean to some extent self-effacement so far as English Methodism is concerned, but there are great compensations. Here a Christian medical man can save many lives every month, can do away with a vast amount of suffering, and can stop many people from going totally blind. There is Christ's gracious promise that "inasmuch as ye did it unto one of the least of these, ye did it unto Me." I want to realize that when I am permitted to do any act of kindness to the poorest coolie, I am doing it to Christ, who for my sake became man, lived the life of a slave, and died upon the Cross.'

He was already receiving tokens of gratitude from patients to whom he had ministered and shown kindnesses. The Chinese

have peculiar methods of expressing their appreciation, such as do not always appeal to foreigners. Their most common form of gift to a doctor who has rendered any service to them is a 'testimonial tablet,' upon which is engraven, in bold, large lettering, a few Chinese characters with a superlative meaning. The interesting thing is that not only does the doctor's name appear, but also that of the donor is fixed in a prominent position in the hospital. If the donor was asked to give a subscription to the hospital, instead of wasting his money upon such an expensive and, to us, unappreciated luxury as a tablet, he would not be willing. In accord with this custom, amidst the noise and smoke of exploding crackers, the waving of red bunting, the beating of gongs, and the shouting of the crowd, did Rees' first congratulatory tablet arrive. Probably he imagined that a riot was in progress. Anyhow, the tablet was 'accompanied by presents of fans, wine, and a whole roasted pig.' The latter gift

would certainly be greatly appreciated by his native helpers! This was but one of many similar affairs. 'The old gentleman who had the honour of being my first stone case (little did he know it!) arrived with a large presentation board. Among his presents were the inevitable pig, two fans, and two large vases on black-wood stands. There was a salute of many thousands of crackers, interspersed with louder bangs of masses of gunpowder. A Chinese band played unmelodious music. Fortunately, the noise of the explosive drowned their music to some extent. The din and smoke reminded one of pandemonium itself. However, these harmless little advertisements help the reputation of the "Western Healing Hall."'

Whether it was the result of the roasted pigs, the deafening noise of the crackers, or the gastric disturbance caused by the band, he does not record, but, anyhow, he was obliged to go away for a rest and change. He visited Hong Kong, and the

pleasure of being 'in the middle of a little society, and to see English ladies in the streets,' evidently had the desired effect upon him, as he soon began to feel better. After a week of such frivolity and relaxation from work, a mail-bag arrived, which greatly cheered his heart, as it contained 'several letters from home.' The result of the letters, and the associating with his own country-people, brought on 'another attack of home-sickness.' Unfortunately, this diagnosis was incorrect, as the 'attack of homesickness' turned out to be 'a severe attack of renal colic, followed by dysentery, which confined me to bed in Hong Kong for nearly a fortnight.' 'This illness is rather a disappointment, but I believe it has led me to stronger faith in the providence of God, and a greater sympathy with pain and suffering.'

The autumn found him again hard at work in the hospital, 'which is steadily going ahead. We have begun regular courses of lectures to the students.' He also had

what he is pleased to call 'Two or three interesting excursions. One was to a village with about a thousand inhabitants.' There he was able to save the lives of a mother and her babe. 'I was also summoned to a house in Fatshan. The chief wife had hanged herself, and it was, unfortunately, too late to do anything. She was really well dressed and quite young. The wife's relatives, I found out afterwards, have paid the husband out in a typically Chinese way. They hired the beggars of the neighbourhood to visit him in chairs, for all of which, according to Chinese custom, he had to pay.'

These, with similar experiences, fully justified him in asserting that 'a doctor gets a very intimate insight into Chinese life. Mr. C—— the other day said that he had never yet in his seven years out here even been inside the women's quarters of a house. We are admitted willingly and freely. I feel that more ought to be done spiritually. Lately, I have taken to leaving

nicely bound and illustrated copies of St. John at the houses visited. There are excellent opportunities in the wards with the patients and their friends.'

There had been trouble at one of their churches, where a catechist 'had been found telling untruths, and has been forbidden to preach for three months. This has resulted in the resignation of three other church officers. However, it will, without doubt, do good in the end. It is absolutely necessary where a high standard is required, especially for our preachers.' 'The more I see of the work here, the greater is its difficulty. The difficulties are not realized until one is actually on the field. The Chinese character is so profoundly different from the English. Undoubtedly much has been done in the way of mission work which has been unwise, especially in undertaking law cases for the converts. This leaves the way open for great abuses. Even the best native preachers cannot see the principle at stake

when an English missionary refuses to take action in the law-courts on behalf of one of his members. Our work must be spiritual, and every care must be taken to impress upon the converts that the church is not a social club merely, nor an institution, any member of which can be sure of the powerful influence of the missionary, but it is the means of saving the souls of men. The Chinese for the most part seem to think of nothing else but the making of money, and eating and drinking. The most unselfish actions they seem to believe to have some selfish motive behind. Those of us who are here as Christ's representatives need to be very careful always to live so as to show them Christ's character of disinterested devotion and love. I am sure that this feeling of discouragement is unworthy. We have God's power behind us. For tens of centuries these people have inherited base ideas. In the church which Paul founded, there were abuses just as great as those found here.

Perhaps even now God is preparing some Luther or John Wesley, full of fervour and zeal, who will help to found a strong native Church among his fellow-countrymen.'

He laid down certain principles by following which he might show the Chinese with whom he associated the disinterested devotion and love of Christ's character. They are worth quoting in full.

'(1) So far as possible, never to touch law cases, even if there is obvious injustice. A convert must be prepared to suffer for Christ's sake. China must work her own way towards purer government. Interference in the past has always done harm. We must teach principles, and leave the people to put them actually into practice.

'(2) To make every allowance for the weakness of converts, remembering what few advantages they have had in comparison with us, who have always been surrounded by helpful influences. It is said that in the recent massacre, the man who at great risk collected the mutilated bodies

was an old member who had been turned out for what were considered practices wholly unworthy of a Christian. This has taught me a great lesson not to judge other's weaknesses too hastily.

'(3) To endeavour to win the affections of the people. To be discouraged by no apparent ingratitude, or insult, or want of appreciation.

'(4) To do all that I possibly can to make the students and catechists capable of holding positions of trust. It seems a mistake always to govern. They must be taken into confidence, and treated as fellow workers rather than subordinates. At present they seem to have little power of leading, and if they are always led, they can never get this power. China can only be evangelized by its own people. Our native helpers must learn to act for themselves, more so, that the way may be paved for a self-governing native Church, which is also self-supporting. They must increase, though perhaps we must decrease.'

Were it possible to place this list of maxims in the hands of every new arrival on the Chinese mission field, with a request that they should be adopted as guiding principles, it would be of inestimable service.

During the few closing weeks of his first year in China, he relates several incidents which caused him joy, sorrow, and hopeful anticipation. His heart is rejoiced at becoming an uncle, and he trusts that 'the little girl will grow up as kind-hearted and pretty as her mother.' The news of Thomas Champness's death affected him deeply, as he considered him to be 'the most lovable man in the ministry.' 'One remark of his which is quoted,' he continues, 'is perhaps true. He used to say that he always thought the official positions of Methodism hardly worth aiming at. They brought with them great anxiety, and when they were attained, one had to give up many of the happiest and most useful duties of a pastor! I think he would have

been spoiled in one of them.' And the anticipation of Dr. W. J. Webb Anderson's return to Fatshan in the New Year filled him with joy and great expectation.

His first Christmas in China he spent in Canton. Two days before Christmas he was appointed to preach a trial sermon in Chinese. But he had a very narrow escape of appearing at the service without his sermon notes. There happened to be rather a rush to get off from Fatshan, and 'I just caught the train. When we had got nearly half way, it suddenly occurred to me that I was going to preach my trial sermon without the sermon. This meant a weary journey back, and the upsetting of all my carefully-laid plans.' He chose for his text, 'Let this mind be in you which was also in Christ Jesus.' He 'had a very good time in spite of a stormy and rainy night.' He received the maximum number of marks for the service, and was shortly after admitted into the full connexion of the Wesleyan Methodist ministry.

CHAPTER IV

TO HELP THE POOR AND NEEDY

'A good doctor should be at once a genius, a saint, and a man of God.'—AMIEL.

ALTHOUGH Rees was not a Scotchman, yet he nevertheless welcomed in the New Year 'with much dissipation, in typical Scotch fashion—barring, of course, the whisky.' He also had the joy of welcoming back Dr. and Mrs. W. J. Webb Anderson. 'It is a great pleasure to talk again to another ordained medical missionary. Naturally we have much in common, and can really understand the difficulties, many features, and some successes of the work.'

The annual Synod was held at Fatshan for the first time. This was a great reunion, and a real joy to Rees to have the

ladies and children of the district near to him. The influx of guests rather taxed his limited domestic resources. 'I had to borrow clothing and crockery, but the cook has excelled himself, in spite of the want of materials to put his delicacies on. We are very short of glasses, and S—— drinks his barley-water from a medicine-measuring glass.' Poor S——! how often had he given draughts to other people from a similar utensil of a very much less palatable nature! But in spite of these minor domestic drawbacks which seem to be inevitable in a bachelor's house, they appear to have had a very enjoyable time.

What *always* impressed one about Rees, so far as his life was concerned in China, was his all-absorbing desire to initiate, or take his share in the evangelistic work in the district. The dual qualifications of evangelist and doctor are not frequently found in one man. An able physician is not necessarily a good pastor. One is generally and naturally subordinate to the

other. Not so with Rees. If anything, the evangelistic instinct was the stronger. In a lengthy conversation upon the subject, he once asserted that he seriously contemplated relinquishing the greater part of his medical duties, so as to be more free to devote his time and energies to the direct evangelism of the district. And there was not a man in the district who was better qualified to do so than Rees. He went so far as to enter in his diary two answers to the question, 'Should Medical Missionaries have Pastoral Charge?' His views on the subject were as follows:

'(1) This depends on the man and the circumstances of his appointment. Having pastoral charge conserves the spiritual results of the work, but, on the other hand, it leaves the missionary less time to become thoroughly proficient medically.

'(2) If he has pastoral charge he ought certainly to have colleagues. (Best, both medical and evangelical; next best, medical

colleague only; third best, evangelical colleague only.)'

The time of Dr. Anderson's arrival coincided with the Chinese New Year, when sickness and other inconveniences are postponed to a more convenient season, and the Chinese give themselves entirely to enjoyment after their own manner. The work at the hospitals at such a time is not very heavy. It is surprising how rapidly the patients become well just before the New Year! Rees was 'feeling in capital health,' and was considering plans for the development of the evangelistic work in the circuit. Old churches needed to be repaired, or additional ones erected. Meetings were conducted in the various country stations, and greatly enjoyed. The only reason for depression was the usual lack of funds to carry out their plans.

The appearance of plague, with the rumours of lawlessness and unrest in the neighbourhood of Canton, caused no little anxiety in the mission circle.

Every wise precaution was taken to ensure their safety from the onslaughts of the angry mob, or the ravages of the disease. The innocent skeleton and harmless pathological specimens, which were used for demonstrating to the medical students, were carefully and secretly conveyed to a place of safety. A Chinese gun-boat was lying in the river two miles away from the hospital, but he considered that 'there ought to be one near to the hospital, where I generally live alone with a very pretty little English kitten as company.'

A fortnight in Hong Kong, to 'act as chaplain to the soldiers and sailors,' was much enjoyed. He found it 'delightful to mix once again with plenty of English people.' He preached in the English church twice each Sunday, conducted the parade service, addressed the Sunday school, administered the Sacrament, and finished each Sunday by taking part in a gospel meeting in the Soldiers' Home. 'Every service was a pleasure, especially

after my long absence from work of this kind. Mixing with other Christians in these and the week-night meetings, has done me a lot of good.'

After returning to Fatshan, and feeling so greatly benefited by the visit to Hong Kong, he was able to tackle the ever-increasing hospital work without feeling the strain. 'I am making progress with the language, but do not envy the unfortunate patients who have to understand me. The other day, one was going away with the impression that he had to eat some ointment in tea every morning, instead of applying it to some sore.' In writing about his experience in wrestling with the language, he laments that 'the language is full of pitfalls for the unwary beginner,' and, we could add, also for older students.

There is a natural tendency among residents in heathen lands to modify these first impressions of horror and repulsion which they had on arrival. One is obliged frequently to confess that there is such a

thing as becoming accustomed to the sights and sounds of a godless town. But to Rees, idolatry appears to have had the opposite effect, for he says, 'At times the mass of heathenism is appalling, and one needs a great faith. The very nature of the surroundings makes for unbelief. The environment is altogether different from that in the homeland. All my life I have been surrounded by Christian influences, and now I feel that the testing time has come. I am deeply thankful to God that He has preserved so far that which I have entrusted to Him. In spite of many discouragements and difficulties, the life is a happy one, and I am endeavouring to see in every patient, however depraved, a representative of Christ Himself. I still miss at times the home life, especially in the evenings after a worrying day's work. Mother, in a letter the other day, said that she prayed that I might so realize God's love as not to miss and long too much for human love. It is the thought of God's love and mercies that

alone can make one independent of outward circumstances for one's happiness. His service is perfect joy.'

The beginning of his second year in China was ushered in by flood and storms of unusual severity. The passages and wards of the hospital were 'many inches deep with dirty brown river water.' Such conditions were neither conducive to good health nor to the preservation of one's wardrobe. With 'hardly a glimpse of the sun for a month,' it is not surprising that his clothes were being ruined with mildew. In crossing the swollen river to attend a patient, he had a very narrow escape from drowning. Planks were placed by the residents along the streets, but even these did not suffice, as at one point the journey to a patient had to be completed on the back of a man—a not very dignified manner for a doctor to arrive at a patient's residence. But these were minor inconveniences when compared to the following experiences. 'There have been many

narrow squeaks, but this is the first time I have actually had a ducking. I had to visit a distant village, and when at the far side of the town the chair-bearers were obliged to wade through the water up to their waists, although they were walking on planks. One of the bearers slipped, the plank gave way, and the chair was smashed. We were all four rolled into the water. It was fortunately not very deep, but it was awkward being inside the chair. However, I struggled out, and got to a tree, where a boat fetched me off. I wanted to get back home, but was prevailed upon to proceed to the case.' He did not attempt to return home by chair, but I question whether another ducking would not have been preferable to the conveyance he employed. The only available boat was a 'manure one, used for conveying refuse on to the paddy-fields. It was unsavoury, and far from safe, but the water was not dangerously deep. I took off my coat to dry, and was interrupted in the process by a sharp storm.

Altogether it was a lively experience. After five hours it was possible to change.' How like him to add, 'I am not a bit worse for the experience, possibly all the better.'

The river embankment broke, and the water 'flooded the country all around, spoiling the rice crop, and doing a lot of damage to the railway.' The disaster was soon followed by famine and plague. This was his first experience of an epidemic in China. One day he was called 'to see a woman who seems now to be happily recovering from a severe attack of the plague. Whilst there, her little boy was brought for examination. They thought he was just a little bit indisposed, but he died in five hours.' 'Two days ago I saw another boy in the last stage of plague. He was the only son, and all the women in the house were wailing most bitterly. The poor mother was ready to grovel on the ground in the hope that I could do something, but only a miracle could save the poor little kiddie.' The same day, on returning, there was a

boat anchored outside the hospital. He discovered 'an old student and local preacher lying on a couch, suffering from plague. He died the next night. The sad thing is to see the despair which seems a feature of the disease. The patient makes no effort, and at once seems to accept death as inevitable. Heathenism is sadder than ever at such times as these. The hymn is literally true—

Men die in darkness at your side,
Without a hope to cheer the tomb.

The dumb acquiescence in relentless fate is very different from the Psalmist's experience, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff, they comfort me."

During the month of May he visited Wuchow to assist Dr. Macdonald. He was much impressed by all he saw of the great work being accomplished there. 'The doctor is looked upon by the poor and destitute in the neighbourhood as their best

friend, and they arrive in a constant stream with their tales of distress. Mrs. Macdonald mothers the whole lot.' The local mandarins had promised to give any desirable site for the erection of a lepers' refuge. Rees and Dr. Macdonald visited several suitable places with the object of beginning this. To the end of his life Rees took a very keen interest in the work amongst lepers. He was impressed by the unique impression which the leper work already in existence had made upon the officials and people. 'Changes are taking place externally rapidly,' he writes. 'The Viceroy has ordered idols to be removed from many of the temples, has issued edicts telling the people not to worship them, and has transformed the temples in many cases into schools.'

On his way back to Fatshan, in June, he had an exciting experience. He happened to be the only foreign passenger on a river steamer, with the exception of three officers; all the rest on board were

Chinese. The engineer was the son of a local preacher, and told Rees that 'there were one or two suspicious things about the voyage. He thought there was treasure on board, as he had seen men carrying extremely heavy square boxes. This proved to be quite correct, although the steward swore that there was none when, later on, the ship was searched. Another suspicious thing was the number of Chinese taking passages. The ship was so crowded that the upper first-class deck had to be given over to them to sleep on. What made this a little suspicious was the habit which the pirates about here have of travelling as ordinary passengers until the time agreed upon, when they rise and take the vessel, and are perhaps joined by their comrades. At about ten o'clock in the evening, I was sitting on deck with the captain and engineer, and had determined to turn in for a good night, after an extremely hot day, when we passed a place called Tak Hing, and a small boat asked us to stop

for four passengers. We did so, and had just restarted when the native purser came and requested the captain to search the newcomers, as he believed there was a scheme on foot to take the ship. Of course this was a dangerous step to take, as it might be the signal for a general rising. However, the captain decided to take that course, and armed himself with a repeating rifle. The chief mate and engineer had revolvers. There were two Indian watchmen, also armed. The captain said that he would not trust arms to any of his Chinese subordinates. Without any warning, the four men, who were of most villainous countenance, were searched as they were lying down, and found to have loaded firearms hidden away among their clothes. Things really looked rather bad, and I could see that the captain was afraid of a general rush by any colleagues present. It was pitch dark; we were passing through a wild gorge; and, personally, I felt far from happy, though I trusted in the Provi-

dence of God, who has always, so far, kept me from harm and danger. The captain told me to take a spare revolver, with additional ammunition, and to stand by. Of course, I should only have used the weapon if in extremities, but the only course was to help, so far as I could. No Chinaman was allowed to move, and a thorough search was made everywhere. The four suspected men were put into a small room, and the windows boarded up. A man stood on guard with a loaded revolver all night. A short time afterwards, just before one o'clock, one of the men reported that a large boat had put out from the shore, with, he thought, some forty men, but it had been left behind. Perhaps they were in league with the four men on board, and were waiting for some signal, such as the stopping of the engines. I lay on my bunk for the rest of the night with the revolver under my pillow, and did *not* have a good night. If things were as suspected, it was a most providential escape, and

I have great cause for thankfulness to God.'

He was pleased to be back again in Fatshan. 'We are making progress with our schemes, in spite of lack of funds at home. Wish that we had also opportunities to build little chapels in the villages of the vicinity. Perhaps we shall have the honour of this later on. The class-meeting yesterday evening was attended by about fifty attentive people.'

Whilst studying with his Chinese teacher on Saturday morning, July 14, a messenger arrived bearing the report that the ss. *Sainan*, with Dr. Macdonald on board, had been attacked by pirates, and it was feared that the doctor had been killed. 'The dreadful news was unfortunately true, and it was terrible to think that dear old Dr. Macdonald, one of the kindest and saintliest of men I have ever met, had come to such a violent and sudden end.' On the following Sunday afternoon, Rees was preaching at the Williams Hall, Shameen,

when he paid a touching tribute to the memory of his late friend and colleague.

Up to the time of leaving Fatshan for a much-needed holiday and rest, nothing of special note occurred, except an attack of dysentery, which probably hastened his departure, and also the pleasing fact that he spoke 'for the first time to a heathen crowd in the chapel.' 'As, however, I hardly knew myself what I was saying, I am afraid the audience were not very edified.' Whether it was due to the high temperature during the month of August, which is most trying to both natives and foreigners, and is frequently responsible for the unusual tactics indulged in by Chinese, and for the irregularities of their temper, one cannot say, but certainly Rees was guilty of very strange conduct. He was returning from attending to a patient in the country. Part of the journey was by chair and part by train. When he reached the railway station he was hot, tired, and hungry, and very anxious to get home, but with 'every pros-

pect of a hot and uncomfortable wait of several hours.' Only those who have had the misfortune to wait on a country railway station in China in August for any length of time can fully realize his feelings. 'Just then a "special" came in sight along the single line. I could not resist the temptation to stop it, but was rather nonplussed when the manager of the line stepped out, and I found that I had stopped a large party of about forty! However, they did not seem to mind.'

Another refreshing incident, which was very welcome at this time, was 'a letter of thanks from a Customs man whom I have been treating lately. This was very welcome, coming from a white man who has been living a wild life out in the East, and who promised to turn over a new leaf.' This was but one of many similar letters of appreciation which he received from time to time from 'white men' to whom he had shown kindness and whom he had treated professionally.

About the middle of August he left Fatshan to act as 'best man' at the wedding of a friend at Kuling. Some one unknown sent a garbled report to many of the foreign daily papers and weekly periodicals. The following is a specimen taken from an English paper. 'There comes a story from China—not from Shanghai, though—that relegates Damon and Pythias to a back bench. To travel two thousand miles through barbarian land to act as 'best man' at a friend's wedding is devotion indeed. This was the journey which was lately undertaken by Dr. Philip Rees, formerly a student at Charing Cross Hospital, and now a medical missionary in China, to attend in that character the wedding of Dr. W. Arthur Tatchell, a medical missionary at the hospital in Hankow.' Anyhow, there were no evidences of any ill-effects from the journey through 'barbarian land' when he appeared on the mountain height of Kuling on August 24.

Before returning to the South, he

visited some of the mission stations in Central China, making friends wherever he went. He reached 'good old unlovely Fatshan' on September 20, after many vicissitudes, and received a good 'welcome, as usual.' Shortly after, we find him attending one of his fellow missionaries who has typhoid. He notes that 'the busy and crowded hospital, and the extra nursing make the work hard. But, thanks to my good holiday on Kuling, I am feeling quite fit.'

Whilst almost every hour was thus filled with urgent duties, he realizes the lack of opportunity for reading. 'One's time here is very occupied, but perhaps it is far better to engage in practical work, trying to help the sin and misery around, than to spend long hours in study. Still, I often envy those who are able to keep thoroughly abreast of the literature of the day; and I fear that I must take care to put in as much time as possible, so as not to get rusty.' I do not think there was much

danger of him becoming 'rusty,' or 'not keeping abreast of the literature of the day,' when account is taken of the books he did read in addition to constant and careful study of the language and the latest medical works. Then he continues to reflect that 'it is a great comfort to feel that, though in this life we can only touch the fringe of a few subjects, in the future life God will give us endless opportunities for the full exercise of all our powers. Truly God's ways are wonderful, and His love past all our conception. I wish I could always be so happy in the sense of His Fatherhood, as to be able to treat all my little worries and disappointments as trivial, and to so have the "joy of the Lord," that everybody around me may see the attractive side of the Christian life.'

There was always an element of old-fashioned orthodoxy in Rees' theological views, notwithstanding his profound scientific knowledge. In discussing some of the conclusions of modern biblical criticism, he

would contend that it was difficult to allow one's old theology to be altered, but he would add, 'as truth becomes clearer, old positions are bound to be given up.' He would always insist that the great indisputable evidence in religion was Christian experience. 'That,' he would contend, 'nothing could assail.' After all, questions such as the authority of Genesis, or whether the book of Jonah is historically correct or only served the purpose which Christ's parables served, and so forth, are of utterly minor importance.' He told us that only recently he had baptized an ignorant dying coolie, to whom he had spoken about the Saviour. 'Although the man had only been present at a few services, he seemed to be conscious of his sinfulness, and declared that he trusted in Christ and believed that He had died for his sins.' Rees, in justification of his action declared that 'the Lord does not demand any wide knowledge before He allows a sinner to receive the inestimable benefits of Christ's sacrifice.'

He further believed that the coolie had been received into Christ's kingdom as surely as was the thief on the Cross. His theological views were such that he believed that any man who, like that coolie on his death-bed, confesses his sins and trusts in the love of the Father as displayed in the redemptive work of Christ, can hold what opinion he likes on other matters, but cannot put himself outside the pale of God's love. A firm belief in these truths will infuse the missionary with hope and imbue his message with power.

His second Christmas in China was spent at Fatshan. On the previous day the new church opposite to the hospital was formally opened. 'The decorations looked well, and there was a huge crowd; about five hundred found seats, and many more stood.' On Christmas Day, 'the usual bazaar in aid of the Heavenly Happiness Society was held, where several useful articles were for sale. This society provides coffins for the poor, and so, from a Chinese point of view,

is a most praiseworthy charity.' 'I entertained many Chinese visitors in my rooms, and forgetting Chinese customs, I handed them the dishes of cakes, expecting them to take one or two, but they rather astounded me by taking the lot.' Some of the ladies who attended the bazaar 'had never been outside their own house for four or five years.' 'In the evening we had a good time at Anderson's, discussing the turkey, and broke up in the small hours of the morning.'

CHAPTER V TO PASTURES NEW

'There is but one question of the day, and that is the gospel. It can and will correct everything needing correction.'—W. E. GLADSTONE.

THE first Sunday in 1907 was spent in Fatshan. Rees read 'part of commentary on Luke, then went to the service opposite the hospital. In the afternoon read McLaren, and especially enjoyed a sermon on faith.' In the quiet of his study, on that first Sunday evening, he takes up his pen and writes, 'Am anxious to dedicate the coming year, now entered, to God. I feel the need of more trust in Him. I am determined, with His help, to give myself more completely into His keeping, trusting Him for guidance in all the many difficulties of service out here, in all intellectual diffi-

culties, in good health or in bad health, and in success or in apparent failure. My great desire for the coming year is, to overcome the spirit of selfishness and self-seeking which is still so strong within me, and to try to walk in all things as Christ walked here below.' What a desire to emanate from such an one as Rees! We have never known a man less selfish, or a character with less evidence of the self-seeking spirit. It is but another illustration of how ignorant we are of those hidden depths in man's nature which even the closest ties of friendship cannot fathom, and which are only known to the individual and his God.

At the Synod, held at Fatshan, 'there was considerable discussion' as to Rees' next appointment. 'Both Wuchow and Shiukwan were suggested, but it was eventually decided to await another year. So it is to be Fatshan again for twelve months.' Yet even the decrees of such an august power as a Synod are not inviolable. Plans had

been considered for the future development of various branches of the work in the district, questions of vital importance had been discussed, whilst a definite policy of advance was decided upon. Fatshan, Wuchow, and Shiukwan were to be centres for aggressive work. Great expectations filled the hearts of the missionaries as they returned from the Synod to their respective stations. But alas! in less than a fortnight, Rees received 'an urgent telegram from Wuchow, stating that Smith was unwell.' That same day he left Fatshan for Wuchow, to supply for Dr. Smith. He travelled 'in company with Commissioner Railton, of the Salvation Army, whose uniform attracted some attention.'

He found Dr. Smith to be very ill, and was able both to minister to him and also relieve him of the hospital work. He at once settled down to the new sphere of labour, and fully entered into all the numerous activities in Wuchow. He was medical officer to the British Consulate, to

the Customs, and also attended members of the other missions. Fortunately for him, the hospital practice was not very large at this time, there being 'only some fifteen to twenty patients a day.' This rather discouraged him, but 'by the different methods which will probably soon be employed, it ought to increase indefinitely.' And it did so before he left Wuchow. The first case to which he was called appears to have impressed him very much with the opportunities which medical work provided for introducing Christianity into wealthy families. 'All previous children had died, and there is now a new baby, suffering from over coddling. It is a very wealthy family, and I have never seen a family so enraptured over any child. Between them all, the little kiddie has hardly a chance. There is really a good opportunity of reaching the household.'

Towards the end of February, his ministerial colleague, the Rev. H. E. Anderson, contracted typhoid, and was critically ill.

Rees attended him with his usual skill, and cared for him as for a brother. Mr. Anderson, in a letter of sympathy to Rees' parents, wrote, 'I shall always remember with deep gratitude all the kindness Dr. Rees showed to me during my long and dangerous attack of typhoid fever. It was then that I learned to appreciate his skill and sympathy.'

Dr. Smith was obliged to return to England to recuperate, whilst Mr. Anderson, who had charge of the evangelistic work, was incapacitated, and would 'not be fit for work for months under the most favourable circumstances.' 'As there is absolutely nobody else, this necessitates my taking sole charge of Wuchow, with nobody to share the responsibility. I look forward to this with almost dread. It is strange that of the five workers here last summer, not one should be now available.' In less than twelve months the station had been depleted of its workers, and now Rees was left alone. He naturally found the

burden of the whole work very heavy, as would any other man have done who was far more physically fitted for such a responsible position. To superintend the large circuit and have the management of the hospital, with all the additional outside medical practice, was more than sufficient to overtax his strength. But there were also workmen to manage, and, surely, any one who has had the misfortune to control Chinese workmen will appreciate his predicament! It so happened that the thirty or more workmen engaged in building the new house knew that their dismissal must come soon, and consequently they 'were doing as little as possible.' How perfectly natural was the desire that his 'powers of speaking Chinese were better, that I could undertake all these difficult tasks with more success, above all, that I could preach the gospel.' That is the great end of mission work, and there is a very great danger that other employments, such as medical work and general superintending

of multitudinous details, may crowd it out.

It is strange, and probably disappointing to those who are not familiar with 'things Chinese,' to learn that after ten years of faithful service the natives in and around Wuchow were still sceptical of the foreign methods of medical practice. But old customs die hard, and Rees found the natives of Wuchow less impressionable than those at Fatshan. The hospital work he also found to be of less interest, and more disappointing in its results. 'Very little surgery is possible. One dare take no risks in big operations, and if one dared, the people would not consent. Indeed, the slightest operation fills them with apprehension. This naturally prevents one from doing much good. It is by surgery out here that one can relieve the most suffering.' This is perfectly true, as the Chinese have already too much medicine, and if they but understood the therapeutical properties of their drugs, they could in-



FRONT ENTRANCE TO HOSPITAL, WUCHOW.



DR. PHILIP REES SEEING OUT-PATIENTS, WUCHOW HOSPITAL.

struct the Westerners in the use of them. But even during Rees' all too brief residence there, he was privileged to witness the dawning of a more enlightened day, when public opinion was becoming educated and able to appreciate more fully the inestimable benefits of the hospital. When first opened, the natives would not consent to a bandage being applied to any part of their body. They much preferred a dirty black plaster. Even now, after the apparent emancipation from their primitive condition, patients frequently leave the hospitals after a few days' residence because their phthisis of many years' duration is not completely cured, or because a chronic ulcer of the leg which has been nurtured for many years does not react to treatment within a week. Only recently, a man was brought by his friends for treatment, and because we insisted upon his having a bath, they took him away! Such conduct on the part of the majority of the Chinese must be expected for many years

to come. But we can with confidence look forward to the future, when such ignorance and superstition will have been relegated to the dark ages of China. 'In the past, the medical work, more than anything else, has opened up the way for the gospel.' Rees might have gone even further, and said that medical missionary work was the gospel in its most complete and concrete form.

One patient expressed his appreciation of the benefits he had received during his residence in hospital by arranging to receive 'an urgent request to return home,' and, before leaving, to break open the instrument cupboard and remove most of the valuable contents. The 'things lost included a fine amputating-case, containing twenty-six instruments; the stone case; Smith's presentation case of instruments; and every tooth forceps in the place, including my prize set won at Charing Cross.' That 'grateful patient' evidently intended to commence a hospital practice at his

home, and give demonstrations in the use of foreign surgical instruments, for a consideration. But it was a very serious loss to a poorly-equipped hospital, which could ill afford to be deprived of even the tooth forceps. Truly, Rees must have found his impoverished hospital, as he said, 'very awkward.' He took the loss of the goods manfully, 'as it does not do to let these matters distress one.'

About the same time that this affair occurred in Wuchow, a similar catastrophe took place in his beloved Fatshan. There it was not a 'grateful patient,' but a 'gang of armed men.' The country in that district was in a lawless condition. 'Dr. Anderson had received a blackmailing letter, threatening to burn the hospital down unless a large sum of money was handed over. A noted pirate was captured below Wuchow, and has since been executed. He claimed that he was Dr. Macdonald's murderer. During the trial he showed a most bold demeanour, and when taken to the execution ground,

began to harangue the crowd, calling them cowards. He declared that he was quite indifferent to death, and said that they might cut off his head, but that would not destroy him. Immediately his spirit was released from its present body, it would be born again in the person of a little child, and when he grew up, with all the experience of his present life to assist him, he would ravage the whole province of Kiang-si. A terrible scene followed. The magistrate presiding called out for him to be immediately executed. This was done, and the infuriated people rushed at the mutilated body and tore it to pieces, carrying off little pieces, which were subsequently actually eaten.' This horrible incident, which is not uncommon in China, shows how persistent is the idea in the minds of the Chinese of another life after this, though they hold very debased views as to its nature.

After a brief visit to Fatshan, to get some warm clothes, with a 'sharp attack of in-

fluenza' en route, he is again found 'hard at work in Wuchow.' With all his multitudinous duties, one is rather surprised that he should be troubled with the slightest feeling of loneliness, but his nature was such that, after the Andersons had left, he felt 'a bit lonely, and especially miss the Andersons' baby.' 'Fortunately, we have had an exceptionally cool spring, and my health is good.' 'The hospital work seems to be making more progress. This month (May) nearly 650 out-patients have been treated, and almost all the available accommodation for in-patients taken.' The in-patients at this time included two mandarins, 'with their friends and servants.' One of the high officials of Wuchow also visited Rees, with the object of arranging for one of his sons to study medicine. 'This is rather unusual, and shows how rapidly things are moving in China. It was the first time that this official had been in a European house. He professed to admire its cleanliness, though it had the usual un-

tidy bachelor appearance . . . he accepted a copy of the Scriptures.' Medical missionary enterprise certainly provides facilities for intercourse with those who hold exalted positions in the land, as well as with the meanest and most abject members of society. By this means men and women may get into personal touch with practical Christianity, and we sincerely believe that such

Feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness.

The oppressive heat of the summer began seriously to affect Rees' health. He could not sleep, and was 'off his appetite.' But he persevered with his duties, and, what is still more surprising, engaged in a lengthy discussion upon the various methods of presenting the gospel to the Chinese, during a hot August day. Though his physical strength was enfeebled, yet there is no evidence of mental lethargy. 'I contended,' he writes, 'that we ought to lay emphasis,

both for our own help and the help of those we preach to, on the mercy of God and the attractive reasonableness of Christ's life and character. There is a tendency in South China, with so many sects at work, to lay too strong emphasis on mere forms, such as the method of baptism. This is greatly hindering the work. All such petty, unimportant questions appear absolutely trivial compared to the great need of proclaiming God's love. I read to-day some passages in the Gospels illustrating the kindness and sociability of Christ,—how He turned the water into wine at the marriage feast at Cana; how He was accused even of being a man gluttonous and a winebibber. He was no ascetic, though His life was a constant self-sacrifice. I am sure that as missionaries we need to cultivate the same spirit, and mix with the people around us, both native and foreign, in such a way as to show the attractive and not the repellent aspect of a Christian life.' What wise and matured conclusions are

these for so young a missionary, and how clearly and convincingly expressed! Although one might not altogether agree with his opinions, yet his arguments were invariably presented with such logical force and winsomeness of manner and language, as to make one certain that those dear, good members of 'another mission, who had caused trouble in the little church at Wuchow by proselytizing the members, and then insisting upon rebaptizing them,' must have been uncomfortable after the interview. As there are no references in Rees' diary to any further encounter with the authorities of this piratical mission, we conclude that they ceased their raids upon his flock.

An invitation to visit Canton he 'could not resist.' From there he visits Fatshan, 'seeing old friends and looking over the new hospital buildings in company with Dr. Anderson and Dr. Holmes, of the gunboat.' But his absence from Wuchow is only for a few days, and early in September he is

delighted to welcome back from Japan his ministerial colleague, the Rev. H. E. Anderson, who appeared to have quite recovered from his recent illness. Then, again, in October, his heart is rejoiced to welcome from England Dr. Hooker, who was to be his 'colleague until at least the end of the year.'

Up to this time, except for a day or two, he had not had any real holiday during the year. Now he was able to enjoy ten days in Hong Kong and at other places. But even there he was not by any means idle. He preached several times in the Wesleyan church, and 'greatly enjoyed the opportunity of attending services in English.' He visited Canton, and spent a night in Fatshan. After getting back to Wuchow, he was for a time kept busy attending to fever-stricken patients, and he also visited the Leper Island 'and prayed with the poor fellows there.'

His diary for 1907 ends early and abruptly, and the following paragraph is

one of the last entries: 'Yesterday I re-dedicated myself to God, and hope to do better service in the future. I am deeply thankful that, though I cannot say my mind is clear as to the exact method of the Atonement, and though I still have unsolved difficulties as to the precise nature of Inspiration, I have a firm trust in the Fatherhood of God and the salvation that the Saviour's death has brought to me, and have no doubt that in the Scriptures, as they have come down to us traditionally, we can hear the voice of God speaking to us.'

CHAPTER VI

FLOODS AND JOURNEYINGS

'There is no substitute for thoroughgoing, ardent, and sincere earnestness.'—DICKENS.

ON December 28, 1907, Rees was married in Hong Kong to Ethel Craske, the eldest daughter of a well-known Chelsea Methodist. The engagement had not been a very long one, but they had known each other for many years, during which time that 'affinity of soul and spirit which is the foundation of mystic union in marriage' was revealed. After a short holiday at the Peak, Hong Kong, they returned to Wuchow, and established a Christian home where hospitality was meted out to one and all, both to natives and foreigners.

During the month of May he was very busy having the foundations of the new

women's hospital put in. The presence of a lady on the premises was, no doubt, responsible for a number of domestic improvements and alterations. This probably accounts for the gathering one afternoon of 'all the workers and school children to tea on the lawn—about sixty in all. We taught them how to play games, run races, pull in the tug-of-war, &c.' Surely a revolution must have taken place in Rees' domestic life, for only a short time before he had been in great straits when catering for a few bachelors! There is not the slightest reference to any one of those 'sixty or more' having to drink tea from a medicine-glass! Rees loved flowers, and had at Wuchow what was probably the best garden in South China.

Doctors are not generally guilty of charging such modest fees that dissatisfaction is caused to their patients. But shortly after that interesting gathering 'on the lawn,' he had to deal with a curious case in the out-patient department. A man had been

assaulted, and severely wounded in the arm by 'some cutting instrument.' He came to the hospital and inquired 'how much it would cost to be cured. We would have attended him for nothing, but as he seemed to be wealthy, we suggested a small sum. He then astonished me by asking us to charge him six times the sum. The reason came out later. The magistrate had decided that the assaulter should pay the doctor's bill, and hence the anxiety of the patient that it should be a large one.'

To illustrate another aspect of the designs which patients have upon an unsuspecting doctor, just five days after the previous incident, 'a man was brought to the hospital by two women, who declared that they were no relatives, but had simply been hired to show him here. He was in a dying condition. It was with difficulty that we prevented the women from at once leaving. The story was so improbable from a Chinese point of view that I at once suspected it. On further inquiries we found

that the two women were his foster-mother and eldest sister respectively. They wished to leave him here to die, so that they might be saved from expense and worry. A very cruel deed! We took the man in eventually, and looked after him for the short time before his death, and then paid most of the cost of the coffin and funeral.'

An attack of dysentery confined Rees to his bed for several days, and when he was able to get about again, his surroundings were transformed. The river at Wuchow is nearly a mile wide, and it rose some fifty feet in forty-eight hours. The town was flooded and was under water. The mission compound, which is on comparatively high ground, was some feet under water, so that the residents had 'to move about in rafts along the passages. The garden is covered, and the water is almost into the lower story of our house. Many neighbours have taken advantage of our offer to provide them all the accommodation we can possibly give; the girls'

school is living in one of the upstairs bedrooms, and another bedroom is given over to a woman who is expecting confinement, and to the junior schoolmistress with her family. Pigs are anchored to our doors, and others are floating on rafts, hastily improvised.' Altogether it must have been a very interesting, if not comfortable, household.

One wonders what was Rees' attitude towards a member of the hospital staff who went to him 'in rather a broken-hearted condition, asking if his four or five pigs might come into the garden, as he wanted to get married, and if anything happened to those pigs—his most valuable possession—he would have to continue celibate.' What with having a school, an expectant mother, and another family occupying the greater part of his house, a request that pigs might take up their abode upon his precious lawn must surely have been the limit to even Rees' domestic felicity.

He attended the Synod, which was held

at Tsang Sha, and, as at previous Synods, greatly enjoyed the sessions. The meeting with such advanced Chinese Christians as were present, after being at an up-country station for so long a time, he found to be a great encouragement. After the meetings were over, he and his wife visited Canton to 'do some shopping and attend the dentist's.' After a hurried visit to Fatshan alone, he joined his wife at Canton, and they went to Macao for a few days' holiday. Then they travelled to Hong Kong, where they encountered a severe storm. Rees and 'the luggage got wet through.' This proved to be but the preliminary signs of the visitation at Hong Kong 'by the severest typhoon of recent years. Fortunately sufficient warning was given, and so not many lives were lost here, though there are grave reports from Canton. About twelve o'clock we heard the wind rising, and soon our bathroom shutters were blown into the bathroom. Gradually the wind increased in violence. All the east

bathrooms were broken up, the glass windows smashed; and though the venetians were firmly fastened, it seemed as though all the doors must give way. It was pitch dark, and no light could possibly be obtained. The worst point of attack was our bedroom, and for about an hour Mr. Bone, Robinson, and myself pushed hard against the boxes which were piled against the broken windows. The tiles of the roof were blown away, and the whole house filled with leaves, bits of mortar, &c. Mr. S—, staying in the house, was nearly killed by the falling of a large double glass door into the passage. I thought the whole house was going. The mess afterwards was indescribable. All the colony seems to have suffered severely. There was a very plucky rescue made by some bluejackets of a junk crew in the harbour.'

After this very exciting holiday he returned to Wuchow. On his way up the river he passed several sunken vessels. They were glad to be back, and the terrible

experiences which they had so recently passed through had evidently not diminished his enthusiasm for perfecting the recently-improved garden, as he arrived with 'heaps of impedimenta, including fifteen pots of young trees.'

As we have observed before, Rees was always as desirous for the extension and development of the evangelistic work as he was for the hospital to prosper. His energies were not by any means confined to the medical part of the activities in that wide circuit. It was very fortunate in many ways that the medical demands did not occupy the whole of his thought and care. So it was natural for a man with such an evangelical spirit to greatly rejoice at the news, which two native preachers brought to him, that at two towns which they had visited, the people had received them in a very friendly manner. A former patient, called Lan, who was resident in Wuchow hospital for some time, lived at one of those places. Whilst at the hospital he was very

anxious to enter the church, and now his whole household is desirous of doing so. 'I hear that it will be possible to rent a shop very cheaply. . . . and I hope this is the beginning of a flourishing little church.'

In one of the almshouses in connexion with the mission at Wuchow, an old white-haired woman had lived for many years. Like some other old pensioners, she gave frequent false alarms about dying. So frequent were these reports that very little notice was taken of them. But one afternoon Rees found her absolutely pulseless and cold, and he told the people around that she was really dying. They only smiled, as on several other occasions they had received the same information. This time she again deceived them. 'Recovering a little, she took a dose of medicine, had all the windows and doors carefully closed, asked for and ate a terribly indigestible pork-pie, and got much better. However, a day or two afterwards, the end really came. I am sorry, and miss her very much

when going my morning round. She was a cross old lady, but I had a share in her affections, such as they were.'

Dr. and Mrs. Smith 'arrived, and had a royal welcome with crackers, torches, and hymns galore. Dr. Smith is only here for three months, but his presence will enable me to get abreast of a lot of church work which lately has been rather neglected, owing to one being short-handed.' Rees had to preside at the Quarterly Meeting, at which they 'did important business. There is an increase of full members, one hundred and four, with thirty on trial. It is decided to hold a series of special meetings once every three months for members on trial.' On the following Sunday he conducted 'a very well attended, good, and helpful Sacramental service.' Afterwards he entertained the men, whilst his wife cared for the women. 'Four Customs employés were present. I want greatly to do something to influence this important class and get them to enter the church. Perhaps it may

be possible soon to have a weekly Bible reading at the native club.'

How manifold were his duties! Attending patients in the hospital, or in their homes, preaching to the heathen and Christians, conducting classes, superintending the erection of new buildings, keeping intricate accounts, and manifold other duties! He never had an idle moment. For instance, there is a catechist who brings to him a member 'who wishes to marry again, this time a widow. I exhorted him, like an old grandfather, on the perils of marriage, and its responsibilities.' 'In the evening I held a Bible-study meeting for the catechists and teachers, and began *I Thessalonians*. Entertained them after to coffee and cakes.' Then we find him, as a true pastor, going on to several of the country churches and visiting the members. He had a hard 'but a most enjoyable trip.' Part of it was accomplished by boat and part by wheelbarrow,' but the noise of the unoiled wheel was so excruciating that I

got off and walked.' At one place a large crowd was attracted by the unwonted sight of a foreigner, but he evidently created a good impression, as he was able to make arrangements to rent a suitable site for a little chapel, just outside the market-place. After such a satisfactory arrangement, one would think that he was certain to enjoy a comfortable night; but it is not surprising that 'sleeping on a small boat, with nine people on board, including a baby,' his slumbers were not of a soothing character. Owing to the number of recent piracies and robberies, the boatman 'was unwilling to anchor away from a Chinese gunboat, so we accordingly sheltered under the doubtful protection of one of their antiquated warships.' One day the boatman entertained Rees by relating a legend associated with a temple which they were passing, which he firmly believed to be true. 'There used to be a hole at the foot of the rock where the temple was built, and from that hole there came just enough rice each

day for anybody to eat who came there, but no more. If anybody tried to take any away, it vanished. One temple attendant was of a covetous disposition, and so made the hole larger with a chisel and hammer. As a result of his greediness, no rice has flowed forth since.'

On his return journey he called at the Leper Island, and made arrangements for building two new houses. 'I prayed with the lepers, several of whom wished to be received into membership.' Before reaching Wuchow he 'had a good look at Tung Hwa, where we have just started. Here, especially, the people seemed very favourably disposed to the gospel, largely because of a successful operation at the hospital. Back at last home, tired and dirty.'

Shortly after his return, a great feast was given 'to well over one hundred people, in honour of "Sonnie's"' (his baby) 'arrival upon the scene a month ago.' Dr. Hooker happened to be spending a few days in Wuchow, and he greatly rejoiced the heart

of Rees by telling him how very fond he was of Wuchow, and that he considered 'the character of the workers is such that it always does him good to come into contact with them.' How could the workers and members fail to grow in grace with such a devoted pastor!

The special services, which had been previously arranged, were held for eight days. They were most successful, and greatly encouraged Rees. After the continuous strain of those meetings, in addition to his other duties, we are not surprised to learn that he was obliged to be in bed for a few days with a bad cold. 'Am enjoying the change,' he writes whilst in bed; 'no builders or patients can get into the bedroom, and the quiet is doing me more good than the cold is doing harm. Have been just a little nervously excited lately, but nothing to speak of.'

CHAPTER VII

FAINT YET PURSUING

'Let me be sick myself, if sometimes the malady of my patient be not a disease unto me. I desire rather to cure his infirmities than my own necessities.'—*Religio Medici*.

FOR several days at the beginning of the New Year, 1909, Rees, with his wife and small son, visited Canton, and then proceeded to Fatshan, to be present at the annual Synod. The meetings were 'very good,' and amongst other topics of conversation was one 'on the necessity for self-denial in personal expenses.' He preached at Fatshan in Chinese on the Sunday. In spite of his confession that he had forgotten most of his Greek, he was appointed Synod examiner in that subject. They were again at Wuchow 'in time to spend the Chinese New Year among our people. We at once

began to have the usual number of callers. At one time there must have been about forty in our dining-room at once.'

Rees always took a very active interest in the China Medical Missionary Association. In 1909 he was elected to the Presidency of the South China branch. Not only did he, when possible, attend the meetings of the Association, but frequently prepared instructive papers upon medical subjects, which were read before the Association. After his death, a committee was appointed to prepare resolutions, and the following report was approved and directed to be forwarded:

'Whereas it has pleased God to take from our midst one of our members, Dr. Philip Rees, of the English Wesleyan Mission of Wuchow, and

'Whereas we realize that we have lost a valued fellow worker, one who was skilled in his profession, beloved by his associates and by those whom he came to serve, pre-eminently a Christian gentleman,

‘Be it resolved, that we, as an Association, express to the bereaved wife and family, and to the Wesleyan Mission, our profound sympathy in the great loss they have sustained; and

‘Be it further resolved, that these resolutions be spread on our minutes, and that a copy be sent to Mrs. Rees, to the Wesleyan Mission, and to the Editor of the *China Medical Journal* for publication.’

Much time and thought was expended in his desire to ‘edify the saints’ and to educate them in the commendable practice of self-support. He was very thankful to know that ‘almost all the members, even the very poor, have consented to give something towards the support of their native pastor.’ He was troubled about one of the churches under his pastoral charge, and, being unable to leave Wuchow, he ‘sent up Lap San to investigate.’ ‘We had a good prayer-meeting yesterday evening, in spite of the cold, on behalf of our absent members. Previously, I went over all their

names, and remembered them before God in prayer.' Surely a most estimable mode of procedure, and one that would solve many problems in strengthening and consolidating the church!

Rees appears to have had a very enterprising youth for house coolie. One morning this man requested leave of absence for half a day, in order that he might go into the country with his elder brother to choose for himself a wife. Negotiations had already been proceeding, but, being a diplomatic man, he wanted to inspect the object of his future affections before purchasing. 'The woman,' he told Rees, 'wished specially to marry him, as he was a Christian, and also the servant of the doctor, by whom she had been treated.' 'This was all said in a most matter-of-fact way,' adds Rees, 'as though it was a question of buying a chicken.' For some unrecorded reason the interview was not successful, and so the negotiations failed. The aggressive youth appears to have made

several fruitless excursions with the same object, but either the price demanded was too high for the limited means of the man, otherwise so eligible, or else the specimens he saw were not considered to be worth the price asked. His ultimate fate is not recorded.

‘This afternoon I went with Lap San on a round of pastoral visitations. Mr. Fung has decided to be baptized. He is the head English-speaking Customs clerk here, and has been to Germany.’ ‘A very nice service, with a crowded congregation. Four adult baptisms and about six children. Devout Sacramental service.’ ‘Invited some of the Chinese Customs clerks to dinner.’ ‘Went to help Dr. Meadows in a couple of big operations.’ ‘Preached in the morning on Blind Bartimeus. Good congregations, but poor singing.’

In the spring a young Englishman in business at Wuchow contracted typhoid. At very great inconvenience Rees and his good wife took the patient into their own

house to treat and nurse. It proved to be a very difficult and anxious case, as several serious complications developed. One of the difficulties was to secure the sufficient quantity of pure milk which such a case required. Eventually they discovered a farmer who had a buffalo that was giving good milk, but Rees had considerable trouble in preventing the farmer from diluting it with dirty water. 'On telling him how necessary it was that it should be absolutely pure, he said he must have twenty-five cents a catty. We readily promised this, and said that he must on no account add the least amount of water. 'Well,' he said, 'if you want it as per ten parts (perfectly) pure as that, I must charge you thirty cents a catty.' We again agreed, and said that we would send our own man to see the buffalo milked into our own pail.' This extreme vigilance on the part of the foreign doctor was too exacting for the old farmer, but he was equal even to that injunction, as he retorted, 'Well, if you

must have it so exceptionally pure as that, I must charge you thirty-five cents a catty.' And he gained his bargain.

Throughout that spring, Rees was enjoying fairly good health. He describes one of the Sundays whilst that young Englishman was being cared for by them. 'I went around the wards, and spoke to some of the patients about the love of God, and also to several of the workmen. In the evening, at nine o'clock, E—, who is always the parson on Sunday evenings, read a chapter from one of McLaren's books. We read it in S—'s room (the man with typhoid), and he appeared to greatly enjoy it. Afterwards we had evening prayers. S— seems a good fellow at heart, and is evidently making resolves to live a good Christian life after recovery.' This account would probably describe most of his Sundays, except when he conducted services.

Although he never enjoyed robust health, he was always forgetful of himself, and

ready to assist at great personal sacrifice any of his brethren in times of sickness. One of the ministers, who later was obliged to return home and enter English work, was taken ill at their most northern station. In writing of that time, the grateful patient says, 'My mind goes back to the days I was brought down dangerously ill with malaria and dysentery from Shiukwan, an illness which meant my return to English work. I am alive and well, and never realized the seriousness of my state of health and what a hundred miles of travel meant to a doctor, which would take two and a half days by boat.' And that is the testimony of many.

Towards the end of June, the long continuous strain of his various duties and responsibilities began seriously to affect his health. 'I long for a colleague to share the burden,' he writes. The hospital servants have not been giving satisfaction. . . . Am very thankful that there is every prospect of a good long

holiday on Kuling. Dr. Smith is coming up to take my place.' But although he feels keenly its difficulties, disappointments, and strain, yet he bravely continues to be 'very happy in the work. There have been several more inquirers, and we have never had so many in-patients.'

At last they were able to start for their holiday. At Hong Kong they encountered another typhoon, but it was not so severe as the previous one they experienced. Their three weeks' residence upon the lovely and cool heights of Kuling was greatly enjoyed — especially by others. They were obliged to descend from the mountains during the hot month of August. Unfortunately, instead of remaining for a few days in Hong Kong on the return journey, to make a few purchases for themselves and the hospital, they were obliged to hasten immediately to Wuchow, in response to an urgent message.

'September proved to be a very hot month, and as there was a lot of work to

make up, I found the heat very trying. In addition, there was a lot of sickness among the foreign and native population alike. Nearly every foreigner was down with malaria; and at times there must have been thirty or forty ill on our compound together from the same complaint.'

About the beginning of October, Rees completely broke down, and at the same time his wife was very unwell. It was a very unpleasant experience for them both. Rees revolted at food, and had severe vomiting, even becoming delirious at times. 'Once I had a very distinct vision of Mater coming to me,' he enters in his diary, 'looking just as she used to look when I first remember her.' He had a very bad relapse, and so Dr. Anderson was telegraphed for. He came at once, but after a few days decided to take them all down to Fatshan. Rees did not benefit greatly by the change, for, in addition to malaria, he developed middle ear trouble and a severe cold. Ultimately they migrated to Hong



AT KULING: DR. AND MRS. TATCHELL, WITH DR. AND
MRS. REES AND CHILD.



REVS. H. E. ANDERSON AND PHILIP REES, WITH
CHINESE HELPERS.

Kong, where he at once began to recover, and there they remained far into the month of November.

On returning to Wuchow they 'had a most pleasing welcome.' It was a great joy for him to be at work again, although he was obliged to 'go slowly and also to get rid of the horrible feeling of weakness and despondency which I had during part of the illness. I am sure that the illness has done me good. It has made me, I hope, more kindly and sympathetic, and more anxious to seize every opportunity for doing the Master's work.'

CHAPTER VIII

FURLough AND DEPUTATION WORK

'I shall be as well in China as I am in England, and there I shall be of more use. My mind is entirely at rest, I must return—now.'

AT the Synod, held during the month of January, it was decided that Rees must go home on 'early furlough, as it was feared he was going in for sprue.' So, early in February, they very reluctantly left Wuchow, and reached England in March. Excepting for a severe and sharp attack of malaria during the cold weather, when near to the south of Italy, his health greatly improved during the voyage. He at once placed himself under the medical charge of specialists. Any satisfactory or appreciable signs of improvement in his health was exceedingly slow. Throughout the whole of that summer he was practically

an invalid. In the autumn he went to a small village near to Minehead, where he rented a 'pretty little cottage appropriately named "Rose Cottage."'

Although he was rusticating and living in seclusion, yet it was not a life of idleness. He was determined to utilize whatever strength was granted to him by still further equipping himself for the great and beloved work in China, so he prepared for and secured his London M.D. degree. 'I don't know,' he writes to a friend, 'whether I deserved to get through, but the attempt proved successful.'

Feeling stronger and very anxious to attempt some deputation work, he returned to London in the autumn. Rees was not by any means the first man to find 'deputating' very exhausting. Most men do not recover from furloughitis, which they contract at home, until they have returned to the foreign field for a further term of service and are ready to go home again. Had Rees entirely rested and abstained

from travelling about, preaching, and addressing public meetings, his time of service in China might have been lengthened. We must remember that he had not preached in English for nearly three years, and, like the majority of returned missionaries, he found it difficult to 'think English.' His preaching was quiet, his theology somewhat old-fashioned, as also was his presentation of the truth. But he heralded his message in a clear and convincing manner, and his hearers always received good. During the first few days in Leeds, where he commenced his campaign, he took part in no less than ten services and meetings. He preached at Woodhouse Moor and Roscoe Place on the Sunday; on the Monday he spoke at the historic missionary luncheon and at Oxford Place, in company with the President of the Conference (the Rev. J. Hornabrook) and the Lord Mayor of Leeds.

Referring to Rees' visit to Leeds, the Rev. Thomas Rippon, in a letter of

sympathy, wrote, 'Your dear son greatly impressed us when he was on deputation work in this district. He struck the highest note in all of the speeches delivered at Brunswick and Oxford Place, and men "cottoned" to him as a brother beloved. You were envied in having such a son—so able, so pure and modest and true.' Each day found him spending his limited strength in advocating the great missionary cause which he so dearly loved. Though the expenditure of strength which speaking necessitated generally caused him to remain in bed during the morning, yet he greatly enjoyed meetings, and so did those who were privileged to hear him. He afterwards looked back upon that period with joy, but considered that the most successful and profitable part of his deputation work was 'a series of visits which I made to some of the schools and colleges, such as Kent College, Woodhouse Grove, and several others. I visited The Leys, in company with the Rev. H. B. Rattenbury.

We were both the guests of the Rev. Dr. W. T. A. Barber.' He preached 'on the Sunday morning in the beautiful school chapel, and in the evening addressed the meeting of the Wesley Society of Cambridge University. There were about seventy present. The whole gathering greatly encouraged me. It shows how much alive Methodism is in Cambridge.'

In a beautiful letter of sympathy which Dr. Barber sent to Rees' parents, he refers to this visit. 'I hadn't met with your son until this last visit of his. Then, by great good hap, he came with Rattenbury to The Leys. He made a profound impression on me. So truly devoted to God, and forgetful of self, so immersed in thoughts of his work. Plucky to the utmost. He was poorly, but made light of it, and spoke powerfully both at the School and to the University men. And along with his intellectual strength there was a remarkable sweetness of disposition, which won on me so that I felt a real affection for him; and

there has been since a bright spot in the list of Helpers' Union for South China.'

Among the many places he visited were Swansea, Liverpool, Hendon, and several churches in and around London. He addressed a gathering of London medical students and nurses at the Mission House, and also spoke to the students at Headingley and Richmond Colleges.

He had anticipated returning to China at the beginning of 1911, but the doctors refused to grant his desire. He was greatly disappointed, as it seemed as though it might be impossible ever to go back. 'I am devoutly thankful to say,' he writes to a chum, 'that the trouble is beginning slowly to improve; . . . and though not even now quite gone, it is so much better that I have strong hopes that my earnest prayer for a long term of service in China may (D.V.) be granted.'

He spent his enforced stay at home in preaching and addressing missionary meetings, attending clinics and lectures at

Charing Cross Hospital, 'in order not to get too rusty.' His wise counsel during the deliberations of the Medical Sub-Committees were very much appreciated. In May he spoke at the first meeting held in Wesley's Chapel, City Road, on behalf of medical missions. Those who were privileged to hear him on that wet evening can never forget his lofty, cultured, and impassioned speech. There was no other utterance that night to compare with his.

The Missionary Society appointed him as one of the delegates to the Wesleyan Conference, which was held during July, in Cardiff, where he was the guest, with his father, of Mr. S. Thomas, and Mrs. Thomas's kind attentions were greatly appreciated by him. But he was far from well during the sessions. Shall we ever understand the quiet heroism of his life of suffering? Dr. Anderson tells in a letter that 'at the Cardiff Conference we spent much time together. He would come to my room in the hotel where I stayed, and lie down on

my bed to rest. One day I said, "Do you feel sure that you can stand going back? Are you quite sure the call is to China?" His reply was, "The call has come to me, and I can do no other than return. I shall be as well in China as I am here in England, and there I shall be of more use." I told him that he would do well to take advice and even perhaps delay a year, but he said, "My mind is entirely at rest. I must now return." We walked to the Conference hall together, talking quietly of China, Fatshan, Wuchow, and our medical work and our short-handedness. I gathered then that he thought this shortage of men for our strenuous work might tell on some of us. Yes, alas! it told on him.

'I sat on the platform at the Conference Missionary Meeting. His speech was quiet, gripping, heartsearching, passionate, but well restrained. It moved the whole congregation. But he was done up and fagged out after it. "He lacked boiler power," as an old friend of his and mine said.'

CHAPTER IX

‘AT EVENING TIME IT SHALL BE LIGHT’

‘Waiting as a soldier on parade, in preparation for prompt obedience, feeling no desire to go—but ready.’—**LORD SALISBURY** *on GLADSTONE.*

EARLY in September, 1911, they left England for China. There was a good muster of friends and relatives to bid them ‘God-speed.’ The voyage was not altogether a pleasant one, as the vessel was crowded and the weather was not propitious. But they managed with their two babies better than they anticipated, and reached Hong Kong about the middle of October. “The reception accorded to us at Wuchow was kind and most encouraging.” The date of their arrival almost coincided with the outbreak of the revolution. Although the centre of the operations was Hankow, yet

the whole country was in a state of panic. Wuchow and that district were not without alarms and danger, both to foreigners and natives. Rees, with Dr. Vickers, happened to be walking through the streets of Fatshan when the revolutionary soldiers took possession of the town. 'Shortly afterwards I saw my first action from the verandah of the Man Cheng She house. A train containing Imperial troops was stopped just opposite the compound, and most of them were killed. Two of them escaped to the river just by our gate, and getting on to what appeared to be a lepers' boat, they managed to get away.'

'My second visit to Wuchow began on November 18. On the following day, a Sunday, fighting commenced there also. There was a lot of firing upon three boats filled by robbers in the guise of revolutionaries. Many were killed, including spectators. One man, for instance, was brought to the hospital shot through the fore-arm, with both bones splintered. He

had been lying in his boat holding a rope of a sail. The Red Cross Society lately formed in Wuchow, although totally ignorant of the first principles of the Society, and inclined to spend all the funds upon their own salaries, certainly showed some degree of bravery in rescuing the wounded from the fury of their opponents. One man in particular was attempting to save the life of a rebel, who was shot in the abdomen. The wounded man was lying in proximity to a burning raft. A soldier threatened to shoot the rescuer if he came between him and his intended victim. Whereupon the Red Cross volunteer waved the flag in his face and shouted "Shoot me; you can't. This flag is recognized by the ten thousand kingdoms. This man is mine, and you can't kill him." Rees worked hard in attending to the wounded both on the field of action and also in the hospital. The chief magistrate expressed his appreciation to those who had 'rescued the wounded and cared for them afterwards.'

and went on to say, in the customary flowery language, 'that doubtless such were worthy of Jesus Christ whom he professed to follow and serve.'

'On Tuesday afternoon there was a report that the compound was surrounded by robbers, and the women and children at once took to the hills. Dr. Haddon and I remained to look after the patients, but there proved to be no need for alarm. This was the first of many subsequent false alarms. On Thursday the Consul ordered the ladies away from Wuchow. Things were getting so unsettled all over the district that I felt it my duty to leave for Fatshan to look after the people there. A report reached me that things were very dangerous there also, but that was proved to have little foundation.'

'About the middle of December we heard that the North River brethren had made several attempts to get away from Shui-kwan, but had been prevented each time by robbers. We were feeling anxious about

their safety, when a telegram came through after some delay, saying that it was feared that Mr. X had typhoid, and was dangerously ill. I at once set off, in company with Dr. Vickers. We found Mr. X very ill, and after a day or two decided to bring him down to Hong Kong. The character of the escort which we had can be judged from the fact that one of the soldiers stole our curtain, which we saw peeping out from his box, before he had been "guarding" us for half an hour.' After seeing his patient comfortably settled in Hong Kong, Rees hurried back to Fatshan in time to spend Christmas with his family.

At the Synod, which was held at Fatshan early in January, 'there was considerable discussion over the medical appointments. Eventually I was appointed this year in charge of Wuchow hospital, and also asked to visit and restart Shuichow hospital.' Dr. Vickers was appointed to be his colleague for the greater part of the year. Towards the end of January, Mrs. Rees and the

two children were permitted by the Consul to return to Wuchow and thus complete the family circle.

Since the Revolution of 1911, life in China has profoundly altered. Whether the change is for the better is still a moot point. Rees, who lived in an area which robbers infested, found that whereas under the old dispensation they were following their nefarious profession with a degree of fear of the officials, under the new, any such restraining power was gone. What would any one expect from men in authority such as those Rees 'had tea with on the occasion of the launching of the new Chinese motor gunboat? No. 1 official was dressed in a half dirty khaki suit, No. 2 in a frock-coat; No. 3, who was a previous outlaw, one of the most noted robbers of the district, with the stamp of cruelty on his face, had on a lemon military overcoat. All looked very untidy and different from the imposing appearance of the old officials.'

A united mission was conducted in

Wuchow during April. Almost every house in the town was visited, and invitations given to the inhabitants to attend the mission. To one of the services Rees specially invited the members of the Red Cross Society, and they all appeared in uniform. After the service he invited them into his house to drink tea. The services proved to be a great success, making a marked impression upon those who attended.

Early in May there was a spell of hot weather, and Rees had 'an attack of fever and got generally upset.' After a course of intra-muscular injections of quinine, it was remarked that 'he had not looked so well for a long time.' There were many indications which suggested to his friends that his health was improving. These gave them cause for much thankfulness. He felt so 'fit' that his old enthusiasm for sport revived, and he played his first game of cricket for three years. 'Wuchow got up a cricket eleven against H.M.S. *Sand-*

piper. I thoroughly enjoyed making sixty-three runs, including several boundaries outside the field.'

The alterations which he had been able to make in the hospital resulted in the patients being better cared for and their numbers greatly increased. Baptisms at the church were more frequent. The distress which is always subsequent to floods meant a large influx of refugees who needed relief. The last entry in his diary—in which he 'had not every day found time to write something additional,'—gives a characteristic instance of his kindness. A lady belonging to another mission had been taken ill with dysentery. All the other members of her mission were away, so Rees and his good wife took the poor sufferer into their own home and nursed her back to health.

The good health which he had enjoyed in the spring appeared to be maintained during the very hot months of June and July. No relapses had laid him on one side,

and he had been able to bear the strain of the hospital and circuit better than in previous years. One of the letters received from him during July contained the same reassuring news, although he 'felt rather weary, and was looking forward to a rest.' The strongest of men experience the same sense of weariness during the hot months in China. Forgetful of self, as usual, his letter contains an enthusiastic account of a prospective visit in the autumn to Shuikwan to resuscitate the medical work there.

On Monday evening, July 22, Rees, with his wife and two children, left Wuchow by steamer to spend a few weeks on Long Island, near to Hong Kong. He appeared to be in his usual health, but when they reached Hong Kong on the Tuesday evening he was too ill to leave the steamer, and decided to remain on board until the following morning. But about midnight his condition became so serious that he was removed on a stretcher to the home of Rev. C. Bone. At eight o'clock on Wednesday

morning, Dr. E. L. Martyn Lobb, the son of the Rev. J. Martyn Lobb, an old friend of Rees', was summoned. An immediate operation was deemed necessary. But before Rees was removed from the house to the hospital, Mr. Bone whispered to him, 'Is there anything else I can do?' He smiled a wistful smile, and replied, 'Yes, come nearer, and pray with me.' Dr. E. L. Martyn Lobb sent the following account to the parents of his friend's last days. 'If I was grieved at his appearance months ago, I was shocked and almost startled now. The journey on a vibrating little river steamer from Wuchow had tried him sorely, and his face was sunken and lined with pain. It was obvious that he had advanced appendicitis, and I advocated immediate operation, a course to which he agreed. It takes time to transport sick people up our hills, and Mr. Bone's house is a long way from our hospital at the top of the Peak. However, at two o'clock that afternoon I operated, assisted by one of my

partners, Dr. Harston, who knew Phil at hospital in their student days, while the anaesthetic was given by Dr. Marriott, another partner. The condition revealed showed an even more advanced stage of appendicitis than I had anticipated. . . . It was a bad case, and serious, but yet I had high hopes when I sent him back to bed, and they grew rather than lessened during the succeeding two days, Thursday and Friday. From the very first Phil seemed to be quietly convinced that he had come to the end, and he suffered from fits of acute mental depression. On Friday afternoon I was sitting talking quietly with him, and he openly said he thought he was "going to heaven." Then he went on to give me some little messages and to express a few desires. Then he went on to tell of his faith in Jesus Christ as his Saviour, and his love for him. Then, "Tell my babies to love Jesus always, and to grow up to be good before anything else." He went on to tell me that he had returned to

China this time against all advice, knowing that he would almost certainly shorten his life by so doing, "but," said he, "I know the language and I know the people, and I thought I was more use here than at home. Though I have less years I may do more work." With a little break from that habitual modesty which was so characteristically his, he said, "You know, I believe *I am* doing good in Wuchow. When I left this time nearly the whole church came to see me off, and I think they love me." In all his depression that was obviously a happy thought to him. Early on Saturday morning he seemed to be doing well, but later a sudden change in his condition was noted. When I saw him at five o'clock it was all too clear that he had a very rapid spread of peritonitis. . . . At six o'clock his old friend Harston gave him a little anaesthetic, and I did what I could, but it was obvious he was beyond our aid. His constitution, weakened and enfeebled by his repeated attacks of malaria and dysen-

tery, had made no attempt to repair the destructions of disease, or to combat the infection to which that disease had exposed him. Sadly we took him back to bed, still hoping against knowledge, and sparing no effort on his behalf up to the last. But it was unavailing, and at a quarter to eleven on the night of Saturday, August 3, 1913, he breathed his last, and passed to his reward for service well done, and a devotion ungrudging even of his life.

‘We buried him on Sunday afternoon in the Happy Valley. It is a lovely spot, green with palms, gay with flowers, bright with birds and butterflies, and, over all, a still hush and a quiet of peace. He lies on the hill-side looking towards the dawning of the day. There was a band of fellow workers and admirers who followed him to his resting-place. Said one of them to me : “We in South China have lost our most cultured brain and our most devoted soul.”

‘He has followed his ideals to the last, worked, alas ! too hard, but now he rests

very quietly in this Eastern garden of sleep. As Mr. Bone read the words of the burial service, those words which have brought comfort to so many a sad and lonely heart, my ear and heart were specially caught by these : “ Write, from henceforth, blessed are the dead which die in the Lord ; even so, saith the Spirit ; for they rest from their labours.” So we left him resting and blessed.’

Thus we mourn not as those who have no hope. For the stricken work in South China we sorrow and pray ; but for Rees himself we rejoice, believing that he has won yet another prize, a far higher one than any prize he won on earth. This view was strikingly set forth by Dr. G. G. Findlay when he wrote, ‘ The thing this sudden home call means, beyond a doubt, is, that what God’s cause needed from Dr. Rees has been accomplished—perfectly completed—long before we supposed it would have been. It has not been a broken-off life, but one as rounded and finished and,

for its divine purpose, as momentous and precious, as that of some veteran like Griffith John or General Booth. And it must mean, too, that his education and equipment for the splendid service of the life eternal has been completed also. He has graduated—how much more quickly than some of us!—in this ministry of earthly life, and has received his appointment to some noble plan, not so distant as China, it may be, but more out of touch for the present." Thus, as said his Lord, so, reverently, might he have said, "I have finished the work Thou gavest me to do."'

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